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FUND RAISING, in general, is complicated and time-consuming, demanding an inordinate attention to detail and pre-arranged schedules, but educational fund raising is in a class by itself. It is probably the most complex, and is certainly the most exacting, type of appeal which can be initiated.

Private secondary school appeals are difficult because the financial potential is so often limited. Beyond the present and past parent bodies and a sometimes enthused but oftentimes unorganized alumni body, is the no-man's land of the parochial structures and the diocesan contacts. In many instances, these are either unavailable as organized sources of support, or else depleted as such sources due to regional and/or parochial appeals.

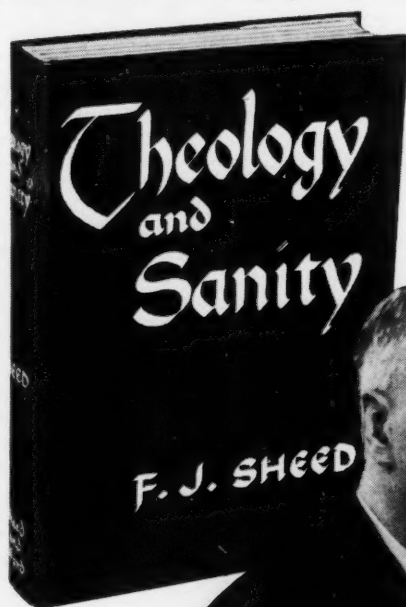
On the college and university level, however, these normal problems of limited potential take on a new and forbidding stature and unless the assigned personnel to the Development Office or the Capital Building Fund Office are willing, capable and experienced enough to work around and over these problems, the results are easily and frightfully apparent.

There is no "book solution" in the field of educational fund raising. Each college has its own personality—its own way of doing things—its own traditions, aims and ideals. To attempt to superimpose a standard plan of fund raising upon an institution can lead to any one of a series of results—all of them disastrous.

The educational field calls for special methods, special techniques, special knowledge, but—above all—special personnel. It is not every good fund raiser who can discern the delicate working relationships between the administration—the alumni—the development office and the lay advisory boards. And even if these relationships are clear, they should be properly evaluated and they must be properly appreciated by the one whose primary task it is to actuate the fullest financial potential for the institution.

There are no standard plans of operation—even for the private secondary schools. It is true that these schools adhere more closely to normal fund raising procedure, but this is only on a comparison basis to their sister schools of higher learning where the normal problems become the unusual and the unusual ones seem, sometimes, to approach the physical degree of impossibility.

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NOVEMBER 11, 1961

OF MANY THINGS

The pursuit of excellence can be a meaningful, on-going enterprise only within an academic frame of reference in which dedicated citizens of a well-oriented community of scholars share common concerns in all areas of intellectual commitment and exercise dynamic educational statesmanship vis-à-vis the manifold problems to which they must address themselves in today's marketplace of competing ideas.

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✦ Only the unfettered mind, the emancipated spirit, the fearless and lonely scientific trail-blazer, willing to give battle in defense of his right to make mistakes, can make his work relevant to the felt needs of our contemporary situation.

✦ All the above, of course, is plain, unadulterated nonsense. But it has its purposes, so clip and save this column. It is a capsule of Instant Educationese, distilled from a collection of 29 authentic clichés once gathered while listening to speeches delivered at a convention of educators. These gems of jargon, appropriately deployed in do-it-yourself ways, are guaranteed to provide a large variety of suitable—and, of course, MEANINGFUL—half-hour addresses. Directions: mix vigorously, adding hot air.

T.N.D.

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11, 1961

Correspondence

High-Level Encouragement

EDITOR: Your editorial "The Religious Issue" (10/14) is mistaken when it says: "The original proposal of a \$30-million appropriation to fight juvenile delinquency through public agencies alone posed the same kind of threat to private, denominational agencies already in the fight as aid to public schools would have leveled against private schools."

Secretary Ribicoff, in transmitting a draft bill to the President for a program to combat delinquency, said that "grants would be available to any State, local, or other public or nonprofit agency, organization, or institution for projects." In the draft bill, provision for training grants to nonprofit agencies was also included.

The Kennedy Administration's bill for a program to combat juvenile delinquency, introduced in the House of Representatives on April 13, 1961, specifically states that the Secretary of Health, Education and Welfare "may enter into contracts for such projects with public or private organizations, or agencies, or with any individuals."

Our concept for an effective community program to combat juvenile delinquency would include the most comprehensive involvement of churches and religious organizations. The moral character of our young people is an obvious factor in the national problem of juvenile delinquency. Any program that fails to take this into account would fall flat on its face.

PHILIP H. DES MARAIS

Deputy Assistant Secretary

Department of Health, Education
and Welfare

Washington, D.C.

A Rebuke

EDITOR: It was pleasant to read, in your editorial "Magistra, Si" (9/30), your indictment of the *National Review* for "the frivolous state of mind which permitted the latest encyclical to be described as a 'large, sprawling document' . . . and which dictated the quip, 'Mater, Si; Magistra, no.'"

At the very least, as you well put it, a serious piece of writing deserves an ordinary, everyday, secular respect. Therefore, it was disconcerting to turn to p. 815 (same issue) and find *AMERICA* engaging in the same college journalism that it castigated in the *National Review*. I refer to the four-paragraph conceit "Gaol-Bird Russell."

Perhaps history will remember Bertrand

Russell in your terms: a free-love advocate who earned a barnyard accolade and a White Feather award. However, a number of his contemporaries think of him as a Nobel Prize recipient, a philosopher-mathematician who explored the possibilities of wedding modern mathematical techniques and logic, and finally as an old man who, perhaps erroneously but quite seriously, is concerned with the possible extinction of the human race.

The judge who sentenced Bertrand Russell went to the Bible and not the barnyard for his *obiter dictum*, "Great men are not always wise."

ULRIC SCOTT JR.

Saint Paul, Minn.

Holy Hogwash!

EDITOR: Congratulations on the review of *King of Kings* ("Christ or Credit Card?" 10/21).

It's about time we let the producers of such inane film fare know that we don't like hogwash—even *religious* hogwash!

VITO BERARDI

Los Angeles, Calif.

You Can't Put Humility in a Box

EDITOR: In keeping with the fine spirit of fun in your box, "Speaking of an Index" (10/21), I did check one word—"humility." I remarked its absence.

MICHAEL J. COLLINS

Elkins Park, Pa.

What a Pity! To Leave the City!

EDITOR: Re: "The Old Neighborhood" by Katharine Byrne (AM. 10/14).

Suburbanites have much to learn
From urban wits like Mrs. Byrne;
But city folks give thanks to God
That they're among the "slightly odd."
After the third reading, still delightful.

(MRS.) PAT SOMERS CRONIN

Chicago, Ill.

More Blues in the Choir Loft

EDITOR: You will probably be deluged by letters inspired by your Feature "X" (10/21) reminiscences of K.T.M. But I'd like to enter the competition of queer choirs.

Back in the early 1890's in Socorro, N.M., Fr. Brun used to assist the choir from the sanctuary by playing his cornet.

I had one organist at a mission church

ADVERTISEMENT

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KING AND CHURCH

by W. Eugene Shiels, S.J.

Shortly before America was discovered, the kings of Spain received an unusual grant from Rome. It was the royal patronage of the Church, the right to administer all religious affairs in Granada. The grant was soon extended to the Indies. This patronage produced excellent results in the establishment of religion overseas and in building and cementing the structure of empire. It deserved to be called "the most precious pearl in the royal diadem."

But the grant created an unnatural situation that led in time to a servitude of the Church to the State. Taken altogether it developed into a magnificent illusion, a Church subservient to a Crown that finally perverted the patronal function. History never gave clearer, more cogent warning against improper ties between religion and civil government.

The book aims primarily to present in full the documents that are basic to a study of the patronage, and in this to make clear just what was its origin and operation. These texts are woven into a narrative that spans the three centuries of the patronage.

W. Eugene Shiels, S.J., began his studies of the Spanish empire under Professor Herbert E. Bolton at the University of California, where he received his doctorate in 1933. Since then he has been teaching and writing in the same field. He is professor of history and chairman of the department at Xavier University, Cincinnati. He is an active member of the historical associations and an associate editor of *Mid-America*.

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who simply worked the pedals and pressed whatever keys happened to come under her fingers.

I never tapped time on a singer's neck but I kept my leading soprano where I could beat between her nose and the music for any change of time.

(Msgr.) H. D. BUCHANAN

El Paso, Tex.

Vive le Dialogue!

EDITOR: The word AMERICA, as used on your smelly, stinking, filthy, roman-catholic literature is a disgrace to America and all PROTESTANTS. If the Irish *stinkers* don't like it over here, why don't they go back to Ireland, a country which the roman-catholic church has kept "dragging its feet" for centuries.

Take a tumble to yourselves, you dirty Irish stinkers; don't you know that the cornerstone of our Nation's *capitol* was laid with MASONIC Honors!!! Let's see U "laugh that one off," you Irish stinkers. Anti-Commie slogan: Better dead than red. Anti-roman-catholic slogan: Better red than an Irish stinker.

A 101 PER CENT PROTESTANT

[For a different approach to the dialogue, see p. 186.—Ed.]

In Defense of One's Own

EDITOR: Although Fr. Zimmerman is eminently qualified to answer Thomas K. Burch's review of his book, *Catholic Viewpoint on Overpopulation* (10/14), I feel that as editor of the Catholic Viewpoint series I cannot allow the approach Mr. Burch adopted to pass without protest.

Mr. Burch indulges in a great many generalizations. For example, he says: "The author knows little of scientific demography"; again, "The arguments in Chapter Two, on prospects for future population growth, are by and large incorrect." And then, "In Chapter Nine, where the author does consider the differing views of other Catholics, he implicitly distorts their ideas."

These are just a few of the sweeping condemnations in which Mr. Burch indulges. When such denunciations are made, it is not unreasonable to expect them to be supported by facts and documentation. But nowhere in the review does Mr. Burch make the slightest attempt to prove his unsupported statements.

Also, it seems to me that a book of this nature should have been reviewed by a reviewer with some claim to impartiality. Perhaps some of your readers know that in Catholic circles there are two distinct camps in this area of over-population and birth control. But I wonder how many of them

(Continued on p. 223)

Current Comment

Khrushchev Keeps His Word

Now and then Premier Khrushchev honors his pledges. On Oct. 17 he promised his party congress that he would climax his current series of atomic tests with a monster bomb. His Novaya Zemlya technicians dutifully set off the insane weapon on Oct. 30. Preliminary estimates put the explosion in the 50-megaton range.

The K-bomb, if we may so designate this horrendous source of radioactive debris, could set fire to combustible materials over a circle 90 miles in diameter. Such destructive power has no rational military justification. Moreover, since it probably weighs some fifteen tons, it is most unlikely that the Soviet Union has yet developed a delivery system for dropping this bomb on target. What, then, was the purpose of this test?

The White House said that it was a "political rather than a military act." It was primarily a device for inciting world-wide "fright and panic" in the Cold War. The Soviet Union exploded this bomb as a form of diplomatic blackmail calculated to cow the West into compliance with Russian demands.

But there is another point to note. Last year Khrushchev said that "the first nation to resume nuclear testing will cover itself with shame." Since Sept. 1 the dictator of the USSR has not only scorned the shame; when the UN overwhelmingly voted a plea that he cancel his promised blackmail bomb, he derided the world body's resolution as "hysterical clamor."

In this sense the climactic Soviet blast is a symbol no less portentous than the suddenly empty tomb of Stalin in Red Square. It represents the emergence of a megalomaniac confidence that Khrushchev can pursue his set course without so much as a nod to the force of world opinion.

Stalin Evicted

In life, Stalin was a self-made demigod. In death, clever embalming techniques gave him a precarious immortality in Moscow's Red Square.

Such veneration of the old tyrant

never pleased Khrushchev, faithful collaborator in the gross crimes of the Stalin era and triumphant survivor of its ruthless purges. Khrushchev began secret denigration of his predecessor in 1956. He advanced to announcing an open season for sniping at Stalin during this year's party congress. The big moment came on Oct. 30 when 5,000 delegates roared unanimous approval of a resolution to evict Uncle Joe from his niche beside the hallowed shell of Lenin.

Posthumously reduced to a pinch of mummy concentrate, the burnt-out case of what was once imperious Stalin will be lucky if it is suffered to fill a chink in the Kremlin wall.

Sic transit gloria Stalin. But it will be a big job to revise the current mythology. Soviet historians will need a long time to erase the memory of Stalin from the era of Russian history which he dominated for thirty years.

Khrushchev's bold bid for the final rejection of Stalinism will widen the breach with Red China and Albania. It will also take some time for the Russian people to digest the revolutionary change in public attitudes toward the Stalin regime. In the end, the reversal will redound to the cult of personality now growing around Premier Khrushchev.

Undoubtedly, then, the removal of Stalin's corpse from Red Square has great symbolic importance. It is a clear sign of final victory over the political elements that opposed the post-Stalin "reforms" of Premier Khrushchev. We can count on him to make the most of it.

Hungary Over Berlin

The 1956 October Revolution in Hungary was the most thoroughly documented event in the history of man's many battles for freedom. The presence of top-flight foreign observers, the detailed testimony of countless escapee Freedom Fighters, the wealth of written, pictorial and monitored material, all combined to put this tragic interlude, every minute of it, in a class by itself.

Never before had the Soviet system, which prospers in darkness, been sub-

jected to such a relentless and revealing spotlight.

The rigorous chronicling of tyranny's evil path and freedom's spontaneous reaction is continued in the series, *Hungary Under Soviet Rule*. This is an annual report intended to keep the undying Hungarian story up to date. The fifth volume was published at the end of October by the American Friends of the Captive Nations (510 Madison Ave., New York 22, N.Y., \$1) and the Assembly of Captive European Nations, in association with the Hungarian Committee.

Issuance of the latest report coincided this year with a manifesto under AFCN sponsorship, signed by over 60 prominent Americans. This statement linked the Hungarian lesson with the Berlin crisis. The 1956 experience, as the manifesto recalled, demonstrated how unstable is Red control of the captive peoples. Moscow must consolidate its hold on Berlin, if it can, or risk ultimate debacle not only in East Germany but elsewhere in its slave empire as well. The "revolution that failed" still inspires the captive peoples as much as it still haunts the Kremlin planners. All the more reason for the free world to hold firm in Berlin.

God at the Congress

Religion, too, was on the agenda of the 22nd Congress of the Communist Party of the USSR. But this item received scant attention from the world press, which found the Moscow-Peiping split far more spectacular and absorbing. As a result, this formal reminder that the Soviets are still militantly anti-religious (and, by implication, that the religious "problem" is far from resolved) hardly reached the average reader in the free world.

The draft program presented for the near-automatic approval of the delegates called for further efforts to overcome religious beliefs in the USSR. It reiterated the familiar "tolerant" exhortation to the activists that antireligious propaganda must be carried on "without offending the feelings of believers," and that the "error" of religious belief must be "patiently explained to the masses."

The program went on to explain that, while the State is now passing from socialism to communism (in which later stage all contradictions will have disap-

peared), one contradiction still exists and appears likely to continue. This is the anomaly of a state built on an ideology of militant atheism coexisting with millions of citizen-believers.

As Fr. Leopold Braun, A.A., has written in this connection for Religious News Service, the new drafts make few if any changes in the traditional materialist antireligious militancy of the party. Moscow still wars on the religious beliefs not only of Christians but also of Jews, Muslims and other believers.

Von Braun's Dream Boat

Roaring like a volcano and spewing flame over its launching pad, the Saturn rocket made its maiden flight from Cape Canaveral on Oct. 27. As the eight first-stage engines ignited, 1.3 million pounds of thrust hurled 462 tons of fuel and incredibly complex machinery into a tra-

jectory that rose 90 miles into the sky and ended, eight minutes later, some 215 miles away.

Contrary to reasonable expectations, the first test flight of the world's largest known rocket was a practically flawless performance. It vindicated the faith and vision of Dr. Wernher von Braun, who runs the space agency in Huntsville, Ala., where the Saturn was built. Many had derided von Braun's concept of building large boosters by clustering a number of smaller rocket engines together.

The first flight of the Saturn is a hopeful step toward overcoming the acknowledged Russian lead in building heavyweight rocket machines, but the Saturn program has a long way to go. The two upper stages that will enable this mighty booster to put a manned capsule in orbit around the earth remain to be built and tested. It will be 1964, at the earliest, before the Saturn, after

a series of ten test flights, becomes operational in the full sense of the term.

Even after maximum development, the Saturn rocket holds limited promise. It will be our main reliance, for a few years, in the manned exploration of the earth's environment. It will never be husky enough to carry a crew of men around the moon or land them on its surface. The rockets for these tasks are still just a bright gleam in the space-man's eye. The USSR still has the best chance of turning the gleam to reality before 1970.

A TV Milestone

Announced in newspaper ads the preceding week as the most expensive (\$700,000), the most star-studded (Sir Laurence Olivier headed the blue-ribbon cast) and probably a very "controversial" program, an adaptation of Graham Greene's famous novel, *The*

ETV—Zoom In or Fade Out

TWO YEARS AGO, a daily television audience of more than 50,000 people, many of them seeking college credit, followed Annette Walters, Ph.D., through a 75-lecture course in Introductory Psychology. The teacher's own textbook and a set of study guides provided the printed materials for home study. Through a grant from the Ford Foundation the complete series was kinescoped and six complete sets of these films are being circulated throughout the United States and Canada to provide a psychology course for colleges which otherwise might not have had one. The instructor, Dr. Walters, is more usually referred to as Sister Annette, C.S.J.

All of which exemplifies my point in writing these lines: television is here to stay in American education—and that includes, of course, Catholic education. This is hardly a fact to be accepted grudgingly, for educators everywhere are beginning to recognize that television can assist learning as one of the varied means at their disposal. It cannot and was never meant to solve all the problems of education.

Information on the history of the movement, its various uses, and some of its implications for education may be found in three excellent and free publications: 1) *ETV: A Ford Foundation Pictorial Report*, Ford Foundation, 477 Madison Ave., New

York 22, N.Y.; 2) *Teaching by Television*, Ford Foundation, same address; 3) *Design for ETV: Planning for Schools with Television*, Educational Facilities Laboratories, same address. This last publication is especially important because it is in our school architecture that we take a stand on the future. Churchill has reminded us: "We shape our buildings and thereafter they shape us."

In keeping with my conviction that TV can play a role in Catholic education, let me offer a few brief examples which may, in turn, suggest further possibilities.

● *Community ETV Stations.* The 59 non-commercial stations now broadcasting serve their communities through in-school telecasts, in-service teacher-training programs, and high quality informational and cultural programs. With the prospect of Federal money to finance new stations, it is likely that this number will double within a few years. A fourth national network is the logical term of this continuous development. Apropos of these stations, Bishop James A. McNulty of Paterson, N.J. reminds us:

Educational television is more than just an idea; it is also a movement. . . . The decision to join is not one which can be made once and for all at the national level. It must be repeated in each community and in each State as new educational television stations prepare to go on the air. The future of our role in ETV will be nothing more or less than the cumulative effect of these individual decisions. . . . In a very real sense, it is now or never; and we must realize

FR. CULKIN, S.J., a consultant on television for the National Catholic Educational Association, is on leave from the Department of Communication Arts at Fordham University.

Power and the Glory, lorded it over other TV fare for two enthralling evening hours on Sunday, Oct. 29. The David Susskind production over the CBS network will very likely be the subject of much discussion and some adverse criticism.

The discussion will center around the artistic merits of the performances, especially that of Sir Laurence as the hunted "whisky priest" who becomes a real, though reluctant, martyr. The criticism will be leveled against what will be thought by some the irreverence of bringing such a priest-character to the attention of viewing millions.

Let it be on record that CBS executives were fully aware that they were handling a touchy subject. They went to considerable pains to consult Catholic advisers in a sincere effort to forestall criticism that they were out to "smear" the priesthood.

In this they were working in the spirit

of the book adapted for the TV show. Greene's masterpiece, though it dealt with a bad priest, was a superb, if oblique, tribute to the enduring glory of the priesthood.

Anyone who stayed to the end of the TV production and heard Sir Laurence utter the priest's final prayer begging God's forgiveness for his unworthiness could not have failed to realize the truth of what Greene himself said in a recent interview: "Some critics . . . call me a pessimist, but I'm not. I have often tried, in my work, to show the mercy of God. You cannot show it by portraying only virtuous people. . . . It is in the drunken priest that you can see mercy working. And I call that optimism."

Jagan Comes Begging

Still smarting under the criticisms evoked by the delivery of jets to Communist Tito, President Kennedy dealt

cautiously with Dr. Cheddi B. Jagan, enigmatic strong man of British Guiana, when he came calling for his share of economic aid.

No one is likely to forget that only drastic action by the Churchill government in 1953 prevented Jagan from then becoming what Castro is today—a Red blot on the Western Hemisphere. The coup led by him and his Chicago-born wife was averted, but it took military force, suspension of the constitution and a grant of emergency powers to the governor. Jagan went to jail for his conspiracy.

Last August, his pro-Communist People's Progressive Party won the free elections, and he became premier of a government commissioned to prepare the country for full emancipation a year from now.

Time, responsibility and experience, we hope, have mellowed Jagan a little. Developments in Cuba may also

that we are investing in 1981 as well as 1961. The issue is too important to be lost by default.

● *Newman Centers.* At a time when the theology and philosophy faculties of Catholic colleges are severely strained, we are faced with the responsibility and opportunity of bringing these subjects to the 470,000 Catholic students in secular colleges. Although videotape may be the most efficient way in the future, it is even now possible through kinescope recordings of televised theology lessons to make the finest teachers available to Newman chaplains at a relatively low cost. If the National Newman Foundation could cover production costs of approximately \$10,000, it would be possible to sell a semester course of 20 half-hour kinescopes for less than \$1,000.

● *Missions.* The mission countries will continue to run away from us if we rely solely on 19th-century methods of communication. Trained missionaries in our universities and schools can bring the best of American ETV to these countries as they are now doing in the Philippines and are preparing to do on Formosa.

● *Confraternity of Christian Doctrine.* The CCD is responsible for providing formal religious instruction for the 900,000 high school students and the 2.5 million elementary school students who are not attending Catholic schools. Once again, as with the Newman Center apostolate, it is possible to add to their teaching resources with kinescope films which could be shown on open circuit, closed circuit, or simply on a 16-mm. projector.

● *Program Exchange.* These same videotape and kinescope possibilities would enable us to make any teacher available to any school in the country. The educational freedom we have purchased so dearly could be effectively and conveniently taken advantage of under such a co-operative system of exchange.

● *National Center.* If Catholic education has been somewhat slow to take full advantage of educational television, it is not too late to head off the movement at the next pass. There is need now of a national center for professional production of films, kinescopes and videotapes to serve education. The production center would not be in competition with existing studios and would hopefully be open to later expansion on a regional basis. A continuing seminar conducted, perhaps, at this center by representatives of both the communications profession and a university faculty is also needed. Such a seminar would provide a positive solution to the felt need for reflection on rather than reaction to the newer media and their cultural aftermath.

So we do not lack for topic sentences; it is the "full paragraph" of action which is needed now, action based on intense study of educational goals and on specific ways in which TV can serve these goals. We can no longer comfort ourselves with optimistic and airy rhetoric about "tomorrow's education." I like to operate on the simple theory that tomorrow is that period of time which is 24 hours away from today.

JOHN M. CULKIN

have encouraged some salutary second thoughts. On the other hand, events in Cuba have given him a handy lever to use in trying to pry open the vaults of the U.S. Treasury.

Admitting frankly that he is a Marxist and that he hopes to construct a Socialist Guiana, he nevertheless denies that he is a Communist or wishes to join the Communist bloc. He plans a neutralist position for Guiana modeled on that of India and will work for a nationalistic socialism similar to that of Tito's.

Speaking at the National Press Club on Oct. 24, Dr. Jagan put his finger on the dilemma inherent in our Alliance for Progress program. Either we help those who want nothing to do with Yankee capitalism, or we drive them into the marshes of Fidelismo. Our bet: Jagan will not get anything. Nor should he.

Cardijn Cancels

Out in sunny San Diego, in Rosary High School auditorium at 42nd and Polk Streets, the Cardijn Center had planned a modest series of eight public lectures. They were to begin the evening of Sept. 29 and conclude April 27, 1962. The price of admission to all the lectures was \$5.

Printed on the Cardijn Center lecture program was the following note: "With the approval of His Excellency, the Most Rev. Charles F. Buddy, Bishop of San Diego."

The first lecture went off according to schedule. It was delivered by Edward W. Mehren, a management consultant, whose topic was "Christian Social Action Can Defeat Communism—A Program for Lay Action."

There was never to be another lecture. A storm of protest blew up from so-called patriotic societies. It came in the form of phone calls and some 240 letters to the Bishop of San Diego. Under attack was the scheduling of a lecture called "Christian Unity and the Lay Apostolate," by Gerard E. Sherry, managing editor of the Central California *Register*; a second lecture, "The Political Sense," by John Cogley; and a third, "The United Nations—Hope for World Peace," by Dr. Hugh Tiner, vice president of the UN Association of San Diego. The beleaguered bishop concluded that the only course left him was to call off the entire series.

Dr. Tiner is not known to us, but we

assume that the committee which chose him knew what it was doing. The other two speakers, Mr. Sherry and Mr. Cogley, are known to us. We respect both of them. Moreover, we know and esteem the zealous Bishop of San Diego, who, we are proud to say, is a contributor and one of AMERICA's Associates.

Catholics all over the country should take a long, hard look at what happened in San Diego. If they do, they cannot fail to censure this indecent and un-Christian show of force against the freedom of action of a member of the hierarchy.

"M & M," Once More

Our good friend Will Herberg says that *National Review's* controversy with AMERICA on the encyclical *Mater et Magistra* got off to a bad start on both sides. In the Nov. 4 issue of the first-named publication, to which he is now a regular contributor, Dr. Herberg writes: "Is it too much to ask that the slate be wiped clean, and that a new beginning be made?"

So far as AMERICA is concerned, the debate is already over. In deference, however, to Mr. Herberg's obvious good will, and at the risk of repeating ourselves, may we say that we regret as much as he that the new encyclical so promptly became entangled in the truly elementary issue of its authority. This shouldn't have been necessary at this late date, and we said so. But intelligent discussion and interpretation of an important Church document should not start by stripping it at the outset of its distinctive character.

Perhaps our single-minded insistence that the encyclical is an authentic teaching instrument created misunderstandings. It was not our intention to set down the precise authority of a papal encyclical or the exact theological nature of the assent due to it. Such questions still await explicit formulation by the experts. Our purpose and our stand were far more modest and limited. We did not, as Mr. Herberg seems to believe, demand blanket immunity from criticism for the encyclical, or seek to stake a claim for a given partisan "Catholic line."

Under the circumstances, taking the risk of such misunderstandings was fully justified. Even in supposedly well-instructed Catholic quarters *Mater et*

Magistra was brushed off as just "the Pope's opinion" or even as "scandalous." It was the fortune of *National Review* (which claims a large Catholic following to have displayed in a particularly graphic way this lamentable misconception of the high teaching function of a papal encyclical.

Decency in Ads

Many readers of the Sunday magazine section of the New York *Times* have long been appalled by what has been described as "the Sunday burlesque"—the parade of dishabille and indelicacy that seemed less than one would expect of that lordly journal. Then, without warning, in the Oct. 29 issue, came a new look. Outer garments rather than inner ones were given the place of honor in *Times* advertisements.

A researcher friend of ours, noting the change, checked over back issues to discover whether his imagination was playing tricks on him. Taking six magazine sections at random, he found that for some months previous to Oct. 29 a normal issue contained an average of eight ads that seemed at least distasteful, if not suggestive. But then, of a sudden, the number of such ads dwindled to none—or at most one, some allowance made for differences of judgment.

Our observer is an adult, happily married and no prude. He was led to this rather specialized job of research by a combination of James A. Wechsler's stringent column on the subject in the New York *Post* and Jack Paar's several castigations delivered on television. Since that entertainer's program comes at an hour too late for our viewing, we take on another's word the fact of his new crusade for decency.

It seemed only fair to hear what the *Times* had to say about the change. A spokesman of the Sunday magazine advertising office granted, on inquiry, that the change had been made, but insisted that it had been going on for some time, independently of Messrs. Wechsler and Paar. "If they want to take the credit," he added, "let them." In any case, we are confident that few readers will feel outraged at the *Times'* fresh appraisal of its "Advertising Acceptability Standards"—which promises not to use ads that are "vulgar, suggestive, repulsive or offensive to persons of good taste."

Washington Front

A WASHINGTON POLITICAL OPERATION

RECENTLY a background story appeared in the *Washington Post* that could be significant on two counts. First, it may be a harbinger of difficulties when the Administration seeks Senate approval for the appointment of John A. McCone as head of the Central Intelligence Agency. Second, it seems to be a nearly perfect example of the kinds of coalitions of governmental and nongovernmental groups that arise in this city to support or oppose specific actions proposed by the Administration.

The McCone appointment suggests the direction that Administration policy will take during the coming years. McCone, according to the story, is more committed to the notion of massive retaliation and to a stronger stand against the Russians than are those who now question his appointment.

The *Post* tells of possible problems facing the confirmation of McCone, although it notes that at present there seems little chance of his rejection by the Senate Armed Services Committee. Nevertheless, the story points out that there is opposition to the appointment within C.I.A. and elsewhere in the bureaucracy. It also mentions that Sen. Eugene J. McCarthy saw "nothing particular to recommend Mr. McCone as director of C.I.A."

The story may have been one of those rather frequent pieces that turn up in the Washington press, the sort of article that helps bring about its own predictions. That is, the very fact that the story was written helps to create the doubts which it presumably is just reporting. It may plant questions in the minds of some Senators as it seeks to mobilize them as allies. By noting that there are some opponents within the bureaucracy, it probably will encourage still more opponents, who, in turn, will leak their views to sympathetic newsmen and Senators, thus increasing the "urgency" of the issue.

Curiously, those who may become allies against the McCone appointment include many of the same persons who successfully fought the reappointment two years ago of Admiral Lewis Strauss as head of the Atomic Energy Commission. In the excitement, they apparently failed to note that McCone held essentially the same views as Strauss. Now some of them are out to correct their earlier failure.

The joint efforts of like-minded journalists, Congressmen, bureaucrats and pressure groups constitute a normal means of seeking political goals in Washington. Competing coalitions develop on the same issues. The make-up and operation are similar. They differ only in the goals they seek.

The present move against McCone lacks the momentum of the anti-Strauss action in 1959. Still, a good deal can happen before the January hearings. Whatever the outcome, the operation should provide instruction in the folkways of American government in action.

HOWARD PENNIMAN

On All Horizons

MISSIONS • U.S. missionary societies have sent 553 additional priests, brothers, sisters and laymen to assignments outside the country in the past year, the Mission Secretariat of the National Catholic Welfare Conference reports. This brings to more than 7,000 the number of U.S. Catholic missionaries serving overseas.

PLURALISM • Rabbi David Z. Ben-Ami of Temple Emanu-El in Irondequoit, N.Y., is now an instructor of modern languages at St. John Fisher College, Rochester. The college is conducted by the Basilian Fathers.

ECUMENICAL • It is not too early for parish groups to make plans to note worthily the Chair of Unity Octave (Jan. 18-25), a prayer program for church unity. This laudable enterprise, launched over a half-century ago by Fr.

Paul James Francis, S.A., is promoted actively and with ever-widening appeal by his religious sons (Chair of Unity Apostolate, Graymoor Friars, Garrison, N.Y.).

APPOINTED • His Holiness Pope John XXIII has named Albert Cardinal Meyer, Archbishop of Chicago, a member of the Central Preparatory Commission for the coming council.

P-E-P • A Pre-College Enrichment Project for high school juniors and seniors of superior ability is now in its fourth year at Assumption College, 500 Salisbury St., Worcester, Mass. The students come on Saturday for two-hour courses in languages, literature, mathematics and art.

THE CHINA THAT WAS • A monograph that reads like a novel, *Lorette*

Education in China, tells the story of the Sisters of Loretto during their 30 years in China. Written by one of the first students, who herself became a nun, Sister Antonella Marie, it is available from Loretto Heights College, Loretto, Colo. (\$5).

NEW PRESS ENTRY • The Catholic press of Canada and the United States awaits with interest the first number of *Insight*, a lay-sponsored, lay-edited journal of Catholic opinion for English-speaking Canadians. The new organ will appear every two weeks and is to be edited by Cecil J. Eustace (620 Yonge St., Toronto, Ont. \$5 yearly).

POET OF PROMISE • The Academy of American Poets announces that the 1961 Lamont Poetry Selection was won by X. J. Kennedy, whose first volume of poems, "Nude Descending a Staircase," was published by Doubleday in October. Mr. Kennedy, 32, of Dover, N. J., received his B.S. degree from Seton Hall Univ.

W. Q.

Editorials

Religion and Education

THE DEBATE over Federal aid to education this year came to hinge on the question of including parochial schools in the Federal aid program. Yet the debate really involved questions much deeper than the parochial interests of Catholics. For one thing, it brought into question the common assumption that the separation of Church and State means the separation of religion and education in state-supported schools.

The question of the place of religion in education, we admit, is peculiarly difficult in the American public school system. Some countries—Ireland, Scotland and several States of the German Federal Republic, for example—have organized their public school systems along separate religious or confessional lines. But a similar division of the public schools in this country would be a practical and political impossibility. No one has suggested it and no one is likely to do so.

The American public school is committed to the ideal of receiving all the children who come to it without religious discrimination. It is a noble ideal, but it would be idle to deny that it has the effect of virtually eliminating religion from public education.

It is not too much to say that the public school has a built-in tendency toward a practical agnosticism. Critics exaggerate unfairly when they accuse the public school of being antireligious or purposefully "godless." But the fact is that by the logic of its intention to teach all children and to teach them the same things in the same way, the public school can say little, if anything, about God, His moral law or His revealed truth.

We do not see how the public school as such can teach religious doctrine. The public school must be neutral, and there is really no way of teaching religion neutrally. Yet the state, which operates the public schools, is no more committed by the Constitution to atheism or agnosticism than to Christianity. The practical agnosticism of public education is simply the result of the necessity of treating all the children in the same classroom alike. Since the children differ in their religious faiths, the practical "solution" is to say nothing about religion.

But what a poor solution it is! The public school teacher, whatever her personal convictions, may never raise the ultimate questions, much less answer them. She may teach truths, but may not discuss Truth. She may inculcate the moral virtues but not explain the source of moral obligation. She may strive to form patriotic citizens, but only at the risk of turning out nationalists who do not know that it is necessary to obey God rather than men.

It is hard to believe that this truncated education is the best that the nation can give its children. Granted,

the public school cannot itself teach religion. But can it not recognize the deficiency in the education it gives and try to make it up by close co-operation with the churches, which can and do teach religious doctrines?

The Supreme Court has already ruled, in *Zorach v. Clauson* (343 U.S. 306, 1952) that the public school may accommodate its schedule to the wishes of parents who want their children released for an hour of religious instruction outside the school each week. But the court's earlier decision in the case of *McCullum v. Board of Education* (333 U.S. 203, 1948) still stands. There the court held that released-time classes conducted inside the public school building were unconstitutional because they involved the use of state property for religious purposes.

The Supreme Court has yet to understand that in so ruling it virtually declared that secularism is the established religion of the United States and enjoys a preferred position in our educational system. For this reason, the recent controversy over Federal aid to parochial schools raised issues more fundamental than the rights of the parochial schools.

The place of religion in the entire American educational structure is implicitly at stake. The basic question is whether education, once it is supported by the state, becomes simply a function of the state and as such must be completely secularized.

This question still stands unanswered in the United States. Yet, if religious freedom is to endure in this country, Americans must eventually recognize that education is a function which goes beyond the competence of the secular state. The state undoubtedly has an enormous and valid interest in education and therefore supports it financially. But we must not allow the state's legitimate role in supporting and regulating education to impose the limitations of the state's secularity on the process of forming the minds and hearts of the rising generations of Americans.

Reminder for Afro-Asians

WHEN U.S. DELEGATE Arthur H. Dean lashed out at India during the October 26 meeting of the UN General Assembly, he was airing the thoughts of far too many Americans. Not that we disagree at all with the tenor of Mr. Dean's frank talk. We use the phrase "far too many Americans" because, as realists, we are convinced that the success or failure of the world body depends in large part on fair-minded debate among its members. If UN members talk sense, the UN will get support here in the United States. If not, it will go down the drain, for no one but the U.S.A. will ever pay its expenses. Unfortunately, the UN is doing little to commend itself these days to American public opinion.

Mr. Dean's no-holds-barred criticism of India was perhaps the strongest attack ever made in the UN by an official representative of the U.S. government on a presumably friendly power. What is more, it was justified.

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In the UN debate on Soviet nuclear testing, Mr. Dean bluntly accused India of equating U.S. and Soviet policy. "The United States, which is not testing in the atmosphere, as is the Soviet Union, has been singled out," Mr. Dean complained, "for more comment and criticism by the Indian delegation than has the Soviet Union or indeed any other state." Apparently, it has meant little to India and its representatives in the UN that this country has been using the utmost restraint in the matter of nuclear testing ever since the Soviet Union, in defiance of all the laws of decency, began polluting the atmosphere over a month ago.

This curious behavior on the part of India is only a small part of a pattern that is taking shape in the UN. To put it as bluntly as Mr. Dean put his criticism of India, the UN has not been the same since the balance of power in that organization passed to the bloc of so-called Afro-Asian neutrals. We detect paralysis in the face of Khrushchev's threats, refusal to recognize publicly the demands of international morality and a growing tendency to use the UN as nothing more than an instrument to further one's own political prejudices.

Take, for instance, South African Foreign Minister Erik Louw. Mr. Louw rose in the UN a short time ago to defend his country's policy of apartheid, only to have his government censured at the instance of the Afro-Asians.

We hold no brief for South Africa's racial policies. We, and the UN, however, had better hold on hard to a nation's right to defend a policy that is under attack. If only those nations that can muster votes have a right to speak, then the UN's usefulness as a forum of world opinion is over. And smaller nations will be the first to suffer.

The admission of the Soviet puppet state Outer Mongolia is another case in point. Outer Mongolia is a member of the UN today, not because it deserves membership, but by reason of as flagrant a piece of political maneuvering as has yet been seen in the UN. Rather than stand up to the Soviet Union, which was ready to block the admission of Mauritania, the Afro-Asians played the decisive role in a horse trade that made Outer Mongolia an "independent, sovereign" member of the international community.

At the close of their annual meeting last year, the American bishops issued a statement on individual responsibility. In it, they reminded American Catholics that they had a responsibility to take more than a passive interest in UN affairs. Moreover, they added, every American citizen has an obligation "to judge and evaluate the United Nations' deliberations and decisions according to objective norms of morality universally binding."

Perhaps it is naive to talk of morality to the hard-headed representatives of power blocs. In that case, we have two practical reminders for our Afro-Asian friends: 1) U.S. foreign policy, in contrast to the Soviet Union's, is based on the conviction that we have serious business to transact in the UN; 2) unlike the Soviet Union we are out to strengthen the UN, not

wreck it. These are facts. All we ask is cognizance of them during UN deliberations, especially when the debates are concerned with such matters as nuclear testing.

Key to the Dialogue

THE GRUESOME feature about the long wall which now separates East and West Berlin is that it is detested by West Berliners and East Berliners alike. An alien enemy has built it. Unlike the fences of "good neighbors," it is erected to create conflict, not to prevent it.

Today, an ever-growing number of believing Christians—Protestant, Catholic or Eastern Orthodox—regret the existence of another wall, one of separation between their respective faiths. Moreover, the horror of the Berlin situation, a crisis created by the enemy of all religion, has caused adherents of all Christian religious bodies in Germany to come closer together and try to attain some common ground, to formulate some common and shared hope. Attempts to reach such common ground by polemical controversy have notoriously failed, as did the earlier efforts to achieve unity by the impact of mere brute force. On the other hand, here and abroad, interest is steadily increasing in another type of approach, that of the dialogue: a systematic and peaceable exposition of respective points of view.

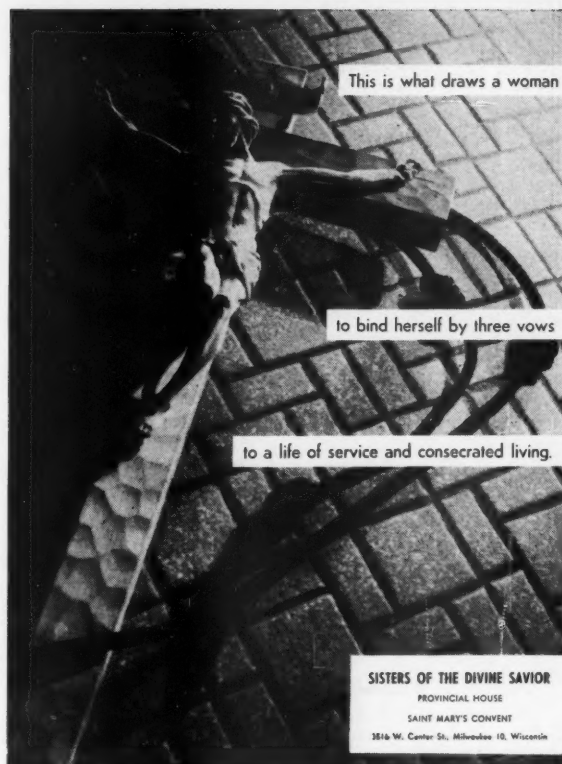
It was in this spirit that Fr. Gustave Weigel, S.J., was given, and accepted, an invitation to be the first Catholic ever to conduct a founded series of lectures at Yale Divinity School. His three Taylor lectures dealt with the nature of the Church, the authority of the Bible and the role of the liturgy, and have recently been published along with his lectures on four other key issues (*Catholic Theology in Dialogue*, Harper, \$2.75). The lecturer contents himself with a plain exposition of what Catholic teaching is, particularly as exemplified in recent theological developments.

Fr. Weigel, professor of ecclesiology (the science of the Church) at the Jesuit seminary of Woodstock College, Maryland, surprises the reader at the outset by showing how very recent is the attempt to provide a clear and comprehensive definition of the Church itself. He writes:

All through the nineteenth century the key concept was the Church as the Kingdom of God. Nor was this idea used according to its scriptural meaning but rather after the fashion of Bellarmine's thought in the sixteenth century. Kingdom in Bellarmine's treatise was employed as a sovereign society as manifested in the Kingdom of France or the Republic of Venice.

Steadily growing today is the concept of the Church as the Mystical Body of Christ, in the sense of the Epistles of St. Paul. In 1943, during World War II, Pope Pius XII published his encyclical *Mystici Corporis*, "the outline of an ecclesiology based on the symbol of the Body of Christ." The words of Pope Pius set the tone for our contemporary theologians.

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Such a vision of the Church, says Fr. Weigel, is deeply moving for the Catholic, but presents many difficulties for the Protestant believer. The notions of tradition, of symbol and sacrament and the church community enter in, as well as a very distinctive approach to ecumenism itself. Fr. Weigel asks whether the World Council of Churches of Christ, if true to its own purpose, could not arrange Catholic-Protestant meetings or Catholic-Orthodox meetings, under auspices other than its own, where the tactical suppositions of World Council members would not be the unspoken rules of discourse.

However great the difficulties, there can be no doubt of the good to be obtained by a clear exposition of the faith couched in the language of the times. And whatever our obstacles, we can always pray for reunion. No matter how formidable the wall of separation, it need not be forever looming over us.

"Dirty" Politics

WE ALL REMEMBER the story of the lad with that odd and annoying habit of calling "Wolf! Wolf!" A good many politicians are very much like him. For years they have been punctuating their campaigns with so many shouts of "FRAUD!" "UNFAIR!" "CROOKED!" "UN-ETHICAL!" and the like, that people refuse to take them seriously. In fact, charges and recriminations have come to be such a standard part of campaign technique that most respectable persons turn away from politics in boredom and disgust. In the meantime, serious abuses go unchallenged.

If anyone wants to know why politics are popularly regarded as "dirty," and why young people are often advised by their elders to stay out of it all, then take a look at some of the campaigns now drawing to a close in many parts of the country. The press, by reporting every scurrilous charge and scandalous insinuation, only caters to popular disdain and encourages more. Surely the public deserves something better than this: better candidates, if the allegations are even half true; better laws against libel, if the accusations are lies.

The time has come for serious concern about the intimate behavior of American politics. It seems to us that campaign practices deserve a good stiff probe. Talking about the rights of people in underdeveloped countries to self-determination, expressed through the processes of free elections, is all well and good; but if, back home, our own practices are such as to leave voters and politicians alike with little freedom and no independence, our talk is mere prattle.

Free elections mean more than free access to the polls. If, having received a ballot, the voter finds he has no real choice; or if, when qualified to vote, he is nevertheless prevented from casting his ballot, the election is obviously not free. What is not so obvious is that a vote that has been improperly influenced impairs the freedom of every other ballot. And any vote gained by lies and slander is as improperly influenced as if it had been bought.

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Another element in this complicated machinery of politics needs to be examined. It is the role of money. Is an election democratic if qualified citizens are prevented by financial disability from filing candidacy? How free are our politics if candidates can't honestly speak their mind because they are financially dependent on the moneyed interests that support them?

It takes money to run for office. Laws frequently limit the amount a candidate may spend personally. To secure the needed support of party and organization funds, he must hew to the line set down by those who pay the bills. Once elected, the winner frequently struggles like a Laocoön with a thousand serpents of indebtedness.

How much freedom, for example, can a new national Administration have that must beg money—from the very people it must regulate and govern—in order to pay off campaign deficits of millions of dollars? Why should patrons attend \$100-a-plate dinners to defray the costs of a cause that is already won—or even lost?

We welcome the President's recent appointment of a special commission of experts to study campaign finances and practices. National and State laws now existing are wholly inadequate. They were drafted by politicians for politicians in an age that has long since died. They are so full of holes that corruption slips through them like narcotics through customs. Jungle politics, and what amounts almost to the public auction of offices, ought to be stamped out. Public servants should not have to live and work beholden to the private interests that will pay their bills.

If a candidate's freedom and independence can be secured only through some sort of government subsidies—as many have argued and as various countries have decided—this device should at least be studied. If, without going that far, grants could be made at least for broadcasting and travel—two heavy expenses—this would help. No effort should be spared, at any rate, in the task of restoring to political campaigns a sense of dignity, independence and morality.

Purger Purged

WHERE WILL IT all end, and how much will it cost? Moving a corpse a few feet may not be too expensive. But, if you are to do your job at all well, think of the statues you have to topple; the street signs and gigantic municipal monuments you must hack away at and replace; the atlases, geography books, train, bus and plane schedules you have to reprint—to liquidate vulgar vestiges of personality cult. Only one man found his part of the job easy: *Pravda's* linotypist. All he had to do was skip 17 strokes, leaving the colophon of issue No. 15,794 (October 30) without its dedication to a former editor, J. V. Stalin.

Lord Acton, by a quirk of literary history, is remembered for only one line: "Power corrupts, and absolute power corrupts absolutely." Today, by a grim trick of history, those words echo over Stalin's mummy in its new resting place.

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A Catholic-Protestant Conversation

Thomas F. Stransky, C.S.P., and Claud D. Nelson



STRANSKY: Dr. Nelson, would you please tell me something about the response of non-Catholic Christians to the fact that the Catholic Church is going to hold an ecumenical council?

NELSON: Well, Father, there was the inevitable first reaction of surprise, a second reaction of gratification, and perhaps, in the first few weeks, a certain amount of over-optimism, particularly since the question of unity and even of union was on the lips of so many who spoke about the council. My own reactions were—"well, it's about time!" And then: "What will come of it?" In a word, profound encouragement and limited expectations. These reactions have not changed substantially. The fact of the council—the fact that Pope John feels the need of a council and sees the possibility of something constructive from its work—remains an event of fundamental importance.

STRANSKY: What do you mean by "It's about time"?

NELSON: The discouragement of non-Catholics by what was done in the unfinished council of nearly 100 years ago has been profound and, of course, prolonged. My impression of the First Vatican Council is one of fellow-Christians outside being completely ignored. If anything can be done to lighten that darkness, it is important that it be done, particularly since we are in a period when Christian unity, not only in a spiritual and emotional sense, but in a practical and co-operative sense, is certainly more important than it has ever been.

STRANSKY: Pope John hopes to lighten that darkness you speak about. So often he stresses the necessity of bringing the Church up-to-date—of an *aggiornamento*. If the council can clarify some of the doctrines misunderstood by non-Catholics, if it can inspire a more intensified Christian life among Catholics, and modernize many of the Church's external disciplines, I am sure the Catholic Church's image will become clearer to our separated brethren.

This wide-ranging example of good "dialogue" took place last summer. DR. NELSON, a distinguished Protestant spokesman who has lived for many years in Rome, is consultant on religious liberty to the National Conference of Christians and Jews and the National Council of Churches of Christ. FR. STRANSKY is an American Paulist assigned to the permanent Rome staff of the Secretariat for Promoting Christian Unity.

That, after all, is the best task the Church can perform at this stage of the ecumenical movement. Neither the Protestants, the Orthodox—nor, I'm afraid, Roman Catholics—are prepared for a "reunion" council, with the hope of reaching some general agreement.

Our council is a domestic affair. Yet, in its preparations, the Secretariat for Promoting Christian Unity is trying to help guide the council's theological and pastoral decisions in such a way as to aid our separated brethren to see the Church as the Church believes herself to be.

Furthermore, the very fact that there will be a council shows that the Church is conscious of its many imperfections on the human side and is, therefore, conscious of the need for much self-purification.

NELSON: I would like to underline one of your comments and to express deep gratification over another. Even those Protestants (and I believe also Eastern Orthodox) who are engaged actively in ecumenical or unity movements, apart from Rome, are certainly not ready to discuss union with Rome. They are not yet aware of what they must do to unify themselves, Protestants with Protestants, Protestants with Orthodox.

But it seems to me that the Roman Catholic confession of humility in the face of our human imperfections and of the situation of our divided churches is one of the surest and most necessary signs of an ecumenical spirit. Its very expression, both by the Pope's calling of the council, as you said, and by statements of other persons in positions of responsibility, draws us together in a way that an older attitude—one that sometimes has seemed to be self-satisfaction, almost arrogance—assuredly did not do.



It seems to me that the calling of the council is not only a factor in the development toward Christian unity, but it also gives evidence that the time is ripe for some actual advance in that direction.

I think of all the signs within the Roman Church: the fact that two former Popes have either thought of calling a council or have been urged to do so; I think of the creation of the World Council of Churches and similar councils of smaller scope over the last fifty years; then there is the new surge toward unity within Orthodoxy. All this together indicates that the Holy Spirit is working among many, many Christians.

I wonder to what extent you would connect this movement of the Holy Spirit and the widespread movement toward Christian unity with renewed interest in the Bible?

STRANSKY: It is always difficult, often presumptuous, to trace God's handwriting in specific historical events. Yet, as I read the Holy Office's Letter on the Ecumenical Movement (1949), I don't think it presumptuous of the Catholic Church to see the workings of the Holy Spirit both in the mood of non-Catholic Christians and in Catholic desires and efforts to promote Christian unity.

Christ works through the Holy Spirit, and one can hear Christ's voice and feel the breath of His Spirit in the growing and ever firmer conviction that a divided Christianity is against Christ's will and a scandal, and that His prayer "that all may be one" is also a command for our own prayers and actions.

NELSON: Consider the biblical revival. The Bible, after all, is the Book of all us Christians, and by searching into God's mind and will as revealed in the Bible, Catholics better understand not only themselves but their separated brethren.

Catholic and non-Catholic biblical scholars are following more closely and more objectively each other's exegetical work (which, in large part, is itself becoming more objective). For example, recent studies on the Epistle to the Romans prove to be a fruitful ground for discussions with Protestants, for around that epistle, as we know, centered much of the Reformation theology of Luther, Calvin and Melancthon. And a developing biblical theology—expressing doctrine in biblical categories—finds closer rapprochement with Eastern theology.

STRANSKY: Interestingly enough, Cardinal Bea, president of our Secretariat, had his first serious theological discussions with non-Catholics in the 1920's at congresses of biblical studies, meetings at which scholars of various confessions discussed their common Book on objective, scientific grounds.

NELSON: Indeed, we do well to bear in mind, with for our own reassurance, guidance and salvation. It is not simply important in itself, as evidence of our faith—for our own reassurance, guidance and salvation. It is more than that. Jesus seems to have held it as indispensable evidence to the non-believer. Only if we are united will the world believe that He was sent by the Father.

STRANSKY: The division of Christianity certainly makes it very difficult for the rest of the world to believe. It is a tragedy that we have had to pass through this bitter experience of history in order to prove Christ's words.

NELSON: The experience of Protestants bears you out. It is the missionaries who have been most eloquent and most impressive in saying that a divided Christianity

cannot bear effective witness among those who have never heard of Christ. In fact, most Protestants date the concrete beginnings of the modern ecumenical movement from the International Missionary Congress in 1910 at Edinburgh. At first there was concern only for correcting the scandal caused by diverse mission methods, but soon Protestant missionaries had to face honestly the blunt judgment of Bishop Brent of Edinburgh: the division of the churches is itself the fundamental cause of the scandal.

STRANSKY: From another angle, I would like to paraphrase a remark of Bishop Newbigin, General Secretary of the International Missionary Council. It is not surprising to the non-Christian, he said, that Christians are concerned with promoting Christian unity; what is surprising is that they are *content* to be divided.

NELSON: One of the things I am sure many Protestants would hope will be encouraged by the council is more sustained and intelligent activity on the part of laymen. My own experience has been largely through the Y.M.C.A. Surely, the work of laymen in the Y.M.C.A., which is not necessarily nor exclusively Protestant, indicates how laymen may be effective in the Christian cause, without interfering in any way with ecclesiastical prerogatives and responsibilities.



STRANSKY: When Pope Pius XII said that "the Church is the laity," I suspected many Catholics, including priests, were shocked that a Pope could sound so "Protestant." The statement implies that the very authority Christ gives to Pope, bishop and priest is given that they may act under the same title the Pope has assumed for centuries—"servant of the servants of God." And the laymen—the servants of God—have a specific role to play in the Church's mission to the world—something far more than supplying for the lack of priests.

Just what the layman's role is, and its consequences in modern pastoral practices—well, the council will handle that, through the Theological Commission, the Commission for the Lay Apostolate and our own Secretariat.

But no matter what the council decides, I hope that non-Catholics, as well as Catholics, will be patient. It's hard enough to teach a small child to walk without stumbling, and it is much more difficult to teach that full-grown giant of a child—the laity—to take his first mature steps. Furthermore, many of the laity's authorized teachers—bishops and priests—are not yet mature enough in this field to guide them. We are still in the era of *talking about* the laity, surely not yet in the era of the laity. And it will take a long time, I fear, before the whole Church will work out, in practice, the layman's apostolate.

The council would issue only guiding principles on the layman's role. It will not decree their minute applications, for that depends on the varied circumstances

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of nation, diocese, parish, etc. Even then, conciliar decrees require a long time before their implications filter into the conscious spiritual life and activity of the Church's members. (Look how long it took for the Council of Trent's decrees on seminary training to shape a somewhat uniform practice throughout the world!)

Yet, this "filtering process" can be hurried along if every Catholic—not just the Pope and the bishops who will gather in Rome—considers the calling of the council as a summons to the whole Church to commence a vast spiritual retreat. As we prepare for it, our prayers should be for the enlightened guidance of those who will formulate and approve the council's conclusions, and for all the laity, priests, religious and bishops, that they may accept these conclusions in faith and love, and live them and practice them, in that same faith and love.

NELSON: Is it foreseeable that after the council more Catholic laymen will feel competent and confident enough to engage in dialogue about religious matters with their Protestant neighbors who are willing and interested?

STRANSKY: The Council will try to make the layman more conscious of his duty and privilege of witnessing the Catholic faith by word and action. Of course, no matter what his competency, the U.S. layman must challenge that prevalent and enigmatic commandment of the American way of life, namely, that religion is not a topic for conversation. Besides, a layman is often afraid to talk about his faith because he doesn't trust his own information. Many non-Catholics have been referred to me by Catholic laymen; the issues raised in those conversations have been so simple that I failed to see why the average Catholic could not have answered them on his own, in his own language, and in the circumstances which provoked the questions originally.

As for serious dialogue, we have some very competent laymen. Often the layman can do much better than a priest in discussing Christian issues in the educational, political, social and economic fields. There he earns his daily bread and butter, and, if observant, he is quite conscious of their religious implications.

NELSON: My reference to "dialogue" probably put too much emphasis on its formal aspects. Of course, I think that's where we are at the present moment. "Dialogue," however, is also the proper word for that natural spontaneous conversation which ought to take place whenever Christian brethren—laymen or priests—have occasion to discuss common problems, or simply to meet and talk with each other. At present, however, in many, many cases, the occasion has to be created and even made formal before real conversation—any real dialogue, any truly attentive listening and honest speaking—can take place between Catholics and Protestants, at least in this country.

There must be a lot of casual, spontaneous conversation going on which is not recorded or formalized.

I'm sure there is. However, I'm also sure that there are a good many Protestants who feel it really isn't worth while to talk with a Catholic layman, or perhaps even with a local priest, because they don't feel he is free. We feel that he is somehow restricted.

Sometimes that impression is due to what we read in the press, or in an encyclical meant for a certain specific situation, but we don't know which situation, and, therefore, read it as a general thing. I think of the common understanding of prohibitions for membership in the Y.M.C.A. or the Rotary Club, and also of the fact that there are areas where Catholics participate in the National Conference of Christians and Jews, and other areas where they do not.



STRANSKY: Divine Truth is binding, and every Catholic, be he pope or layman, believes that Christ reveals His Word through His Church. In this sense, we are all "restricted" in what we believe. A Protestant who will talk to a Catholic layman or the local priest only if they are allowed to speak apart from the authority of the Church—well, he doesn't want to talk to a Catholic, but to a fellow-Protestant.

The authority of the Church is understandably a crucial, divisive issue between Roman Catholics and others. (Here I may mention that much of this problem of "Catholic authority," at least in America, is not theological but philosophical—what is authority and its relation to human liberty?)

Your mention of Catholic universal prohibitions is ticklish. Christian organizations, such as the Y.M.C.A. and the World Student Christian Federation are beginning to catch an ecumenical spirit to which Catholics could subscribe. I say "beginning to catch." How widespread this spirit is, how reflected it is in policy and action, requires much more honest and common study by Catholic and non-Catholic authorities. The question for us will be whether or not universal prohibitions or approbations for Catholic memberships in such organizations are the most prudent and practical, or whether these decisions should be left up to local hierarchies.

Even a prohibition does not exclude all cooperation or dialogue. Last May at Louvain, I took part in a most fruitful discussion between thirty leaders of Pax Romana and the World Student Christian Federation on the provocative theme: "Technology and Christian Faith."

NELSON: You refer to certain practical fields—fields in which practical understanding and cooperation are necessary. Certainly we are agreed that conversation in such fields is necessary. Would you mention two or three of those fields and what specifically one ought to hope for from this coming council or within a short range of time?

STRANSKY: There are abundant opportunities for fruit-

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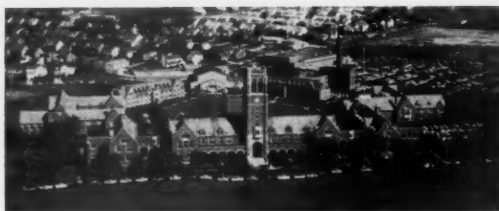
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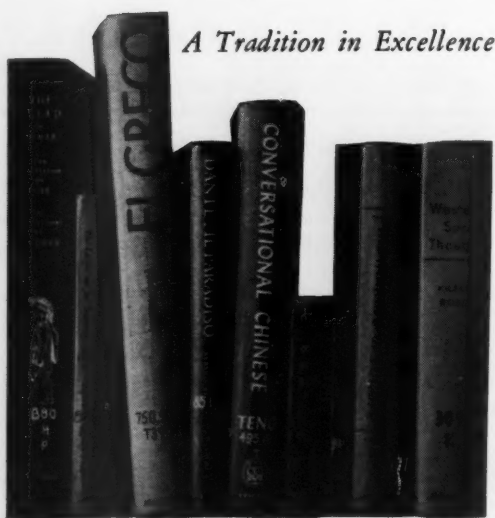
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ful discussion and action, and they are already within reach, if we but open our eyes and catch an authentic ecumenical spirit. I think, first of all, of our mission lands. Faced with the increasing influence of communism and materialism, with the new problems of the scientific, economic and national revolutions, Christians as such in many African and Asian countries should realize their obligation to defend and promote their common deposit of truth and goods in the Christian patrimony. With all the shared social and political problems of a Christian minority, Christians can meet to discuss advisable ways and means of defending the fundamental principles of the natural law and the Christian religion and of re-establishing a sound social order.

What providential occasions for common discussion and much concrete cooperation are the relations we have as Christians with national governments and international organizations (e.g., Unesco, FAO); questions of mission schools and the religious orientation of public schools; questions of racism, just wages, the dignity of marriage and womanhood; problems of overpopulation, urbanization, immigration, alcoholism, etc.

Then there are the more properly theological issues that must be discussed together: Church-State relations, religious tolerance, false proselytism, catechetics and liturgical worship, mixed marriages, the question of a common Bible translation, problems confronting the personal and social life of Christian ministers and priests, etc. Of course, you can see that most of these problems are not confined to the mission lands.

What can the council do? The 1949 Holy Office Letter on Ecumenism recommended the lines of action I've already mentioned. Such cooperation is implied, too, in Pope John's latest encyclical, *Mater et Magistra*. I doubt whether the council should do anything more than reinforce and clarify these general principles. Then it will be up to the local churches or international organizations to work out the details.



NELSON: We've been speaking of dialogue, and certainly one of the things we both hope will be encouraged by the council is the mutual respect, confidence, trust and tolerance between Catholics and non-Catholics, which is in one sense a condition of Christian conversation.

It seems to me that a very important foundation in the field of tolerance was laid by Pope Pius XII when—without recognizing the religious pluralism which exists, not only within countries but internationally (I mean what we call Christian pluralism)—without recognizing it ecclesiastically—the Pope indicated to Catholic statesmen, in Catholic countries, that they must respect it as a political fact.

That statement seems to me to have represented, at least in the attitude toward Protestants, a change in policy, not in doctrine, which may be very significant. I have been encouraged to hear Cardinal Bea say, and others not usually thought of as being quite so ecumenical-

menical-minded as the Cardinal, that the council will not go back on that change of direction, will not reverse it.

Would you have further comments in this whole field of religious liberty, particularly as to how the activities of the Secretariat for Promoting Christian Unity are affecting and may affect mutual respect and tolerance and, in a civic sense, the protection of religious liberty?

STRANSKY: Yes. The Secretariat itself, as well as its members throughout the world, have been receiving so many similar questions, that I am convinced that Catholic relations with other Christian communities cannot be securely founded until a Catholic doctrine of tolerance is fully developed.

A growing school of Catholic theologians is pleading for more than a "policy change," that is, for a deepening and development of our doctrine. Such a doctrine of tolerance cannot be based on mere social or political expedience, or on the intellectual abstraction that "error has no right," but rather on the nature of human liberty itself and of divine faith. Of course, we cannot foresee how much time the council will spend on the question, or what it will decide.

NELSON: It seems to me that we have to realize—and we are beginning to realize quite generally—that tolerance, religious liberty, is something not conceded, either by the person who has power, or the person who has truth, to one who, in his opinion, does not have truth and who obviously does not have power. There is a mutuality about Christian tolerance which is essential to it.

In the various fields of which we have been speaking it seems to me that the creation of the Secretariat for Promoting Christian Unity and what it has done so far are of tremendous significance. For one thing, it has made possible two-way conversation. Indeed, without too much hesitation as to who speaks first, such conversations are going on between groups assembled jointly. For example, these conversations are being held between the World Council of Churches and the Secretariat. The mutuality we've been speaking of certainly exists in these encounters. This is very desirable.

I can think of nothing more significant likely to come out of the Council than the encouragement and development of the Secretariat and the process which it typifies. It seems to me to represent a willingness to talk on the part of Roman Catholics, which heretofore has not been evident, or so officially evident, one might say. This is so necessary if we are ever to arrive at a practical Christian unity.

STRANSKY: All I can say to that is that the Council itself will determine if and how the Secretariat should continue as a permanent official organ in the Church. But even as it stands now, the Secretariat gives witness that the Church is taking an official position on the dialogue. We treat our separated brethren more as brethren

ren than as "separated"—not as adversaries to be conquered, but as brothers who ask questions that deserve an answer.

The short experience of the Secretariat has already shown how the Holy Spirit speaks to us Catholics through our separated brethren in many of their criticisms of the Church of 1961. As a Catholic, I believe that the Roman Catholic Church is the Church of Christ. Her structure cannot change. But, as Pope John has said, we should try to eliminate as much as possible the human obstacles that obstruct the work of showing the Church to be what she is. Many non-Catholic Christian criticisms, positive and negative, that have been received by the Secretariat, have given us a clearer insight into what these obstacles are.

Pope John has asked us Catholics not to rest until

we have overcome old habits of thought, our old prejudices, the use of expressions that are anything but courteous. Thus, we are to try to create a climate favorable to the reconciliation to which we look forward. Thus, too, we must strive to cooperate with the work of grace.

The union of all Christians in the Church of Christ will be a work of God's grace. If and when He will work His wonder, I do not know. But this I do know: we must begin now, in a very humble and patient way, to prepare for His gift. I hope you and all the rest of our separated brethren may look on our council as just a step in this preparation. So pray for us. I know you will.

NELSON: As you must for us. *Fiat Voluntas Dei!*

A Junior Great Books Program

John H. Ford

"OF COURSE, if he were *my* husband," the 12-year-old blonde said, "I would want him to stay and die. If he ran away, he wouldn't be the same man. . . ."

"But he would still be *alive*," another seventh-grader objected. "What good is a dead husband?"

Time: four years ago. Place: Louisville, Kentucky. Situation: two grammar school youngsters trying to get Plato's *Crito* into focus for themselves and 15 other superior students.

They were members of a pilot group begun with the hope that outstanding students could develop their intellectual powers by reading and discussing the "great books."

The final session of the experiment, which had started nine months earlier, was drawing to a close. A small audience, composed mostly of educators, listened with rapt attention. Throughout those months the skeptical smiles of even the most incredulous in the audience had been replaced by nods of conviction that these students, and consequently others like them, could read and discuss classics which many observers had assumed to be out of their mental reach.

By this time, they had been convinced, too, that superior pupils would accept such a program with enthusiasm, in spite of such "unpopular" features as its being conducted after school hours, having no direct influence on grades and being offered without credit. It was further evident that these alert young minds had begun to value the experience of seeking knowledge.

The author, JOHN H. FORD, is an associate professor of philosophy at Bellarmine College in Louisville, Ky.

These children were the pioneers of the Junior Great Books Program, which has now grown to include over five hundred students (with IQ's of over 125) in Louisville's Catholic grammar and high schools. Now, for the first time, provision has been made for pupils to begin in the fifth grade and continue through high school to lay the foundation for a truly liberal education.

The success of this program is contagious. Parents and educators in some forty States and in five foreign countries have sought information concerning the method itself and the titles of the books used—and at least a dozen school systems have announced that similar programs are being initiated.

The Great Books Foundation of Chicago, sponsor of the adult Great Books Program, recently informed the directors of the Louisville experiment that because they are receiving so many inquiries concerning Junior Great Books, they are convinced that their organization must encourage the experiment. Furthermore, they feel that their offices must promote the Louisville experiment on a national scale.

Such enthusiasm is certainly encouraging. But at the same time there is an acute awareness of some sobering lessons which have emerged from the past four years of "living" Louisville's Junior Great Books Program. The major lesson is the implacable fact that it takes more than enthusiasm to make the program fruitful. The basic requirement is hard work.

Actually, a more difficult task than the obvious educational one has been that of public relations. This was especially so in the earlier stages of the experiment. Parents and participants had to be constantly reminded of the obligation that a superior student has: to the faith,

to society and to himself. They had to be convinced that solid intellectual development—the whole purpose of the program—could not be obtained by “making it easier.”

Moreover, the school population had to be sold on another image; that is, they had to come to recognize a new type of hero, and, at the same time, learn not to destroy such pedestals as those occupied by the school's athletes. The success of the effort was expressed by a typical pupil: “The kid in ‘Great Books’ is respected.”

The majority of parents, teachers and students have been most enthusiastic and co-operative. But it took some selling. The most convincing selling point was the gradual but deliberate intellectual growth which could be seen in the participants. This growth manifested itself in many ways. They became better students. More articulate. More creative in their thinking. More challenging in their class work.

Parents admit that all this additional reading and discussion leads to even more reading and discussion at home. Indeed, one of the most interesting by-products of the sessions is the phenomenon of newly challenged parents, forced, in self-defense, to follow the reading list. Family discussions are often more heated than those of the student groups.

Teachers have discovered that the participants soon increase their range of interests to include current events, cultural affairs and vocational opportunities.

The aim of the Junior Great Books Program is three-fold: to encourage superior students to read outstanding books; freely to discuss the significant ideas found in these books; and, finally, to have their ideas challenged by other participants and a leader. Thus challenged, they must defend and judge the worth of their ideas.

Approximately one hundred books are read during the eight-year program. Various disciplines are represented: theology, philosophy, politics, science, the fine arts and fiction. With these books the students are asked to *begin* a dialogue with some of the best minds our civilization has produced.

Beginners read such works as *Peter Pan*, *Tanglewood Tales*, *The Jungle Books*, *The Red Badge of Courage* and *Tom Sawyer*. While still in grammar school, they become acquainted with Ruskin, Lamb, Dickens, Melville, Plato and Molière. The high school list plunges these students into selections from the Bible and the works of Aristotle, Homer, Sophocles, Shakespeare, Newman, Aquinas and Dante.

The discussions are held every two weeks in the primary schools and every three weeks in high school. The object is to explore some of the basic ideas contained in the books. But what is of equal importance is that members of the group are urged to see the merit in formulating problems before seeking answers. They are encouraged to exercise their creative powers and begin at an early age to test and develop their discursive ability.

Let it be stressed, however, that the Louisville Program does not consider a Great Books meeting a “bull session.” There is no dedication to the proposition that one opinion is as good as another. To accept the fact

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TOM SAWYER (Twain)
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ABE LINCOLN GROWS UP (Sandburg)
CALL OF THE WILD (London)
THE JUNGLE BOOK (Kipling)
FAIRY TALES (Grimm)
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MAN WITHOUT A COUNTRY (Hale)
WONDERFUL WORLD OF MATH (Hogben)

Sixth Grade

ROBINSON CRUSOE (Defoe)
UP FROM SLAVERY (Washington)
TALES FROM SHAKESPEARE—Selections (Lamb)
CAPTAINS COURAGEOUS (Kipling)
GOSPEL (St. John)
HUCKLEBERRY FINN (Twain)
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WONDERFUL WORLD OF MUSIC (Britten)

Seventh Grade

OLIVER TWIST (Dickens)
THE ANCIENT MARINER (Coleridge)
APOLOGY, CRITO (Plato)

SELECTIONS FROM AUTOBIOGRAPHY, POOR Richard's Almanac (Franklin)
RED BADGE OF COURAGE (Crane)
ACTS OF THE APOSTLES (St. Luke)
STORY OF MY LIFE (Keller)
SELECTED SHORT STORIES (Poe, O. Henry)
THE BOURGEOIS GENTLEMAN (Molière)
MOBY DICK (Melville)
THE CONSTITUTION (Basic Documents)
ESSAYS OF ELIA (Lamb)
SELECTED SPEECHES (Lincoln)
WONDERFUL WORLD OF ARCHEOLOGY (Jessup)
MR. BLUE (Connolly)

Eighth Grade

BOOK OF EXODUS—Part II (Old Testament)
LIVES—Selections (Plutarch)
DON QUIXOTE (Cervantes)
DR. JEKYLL AND MR. HYDE (Stevenson)
PYGMALION (Shaw)
JANE EYRE (Brontë)
CYRANO DE BERGERAC (Rostand)
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IDEA OF A UNIVERSITY (Newman)
KING LEAR (Shakespeare)
CONSOLATIONS OF PHILOSOPHY (Boethius)

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that truth is often elusive—that it has many facets, that it is only acquired with persistence and diligence—is not to admit that it has no objective value or that it is unattainable.

The leader's function is not simply to stimulate discussion. He must be a *teacher* in the full sense of the word. His teaching must emerge through the question. But he does lead. In that the Junior Great Books Program recognizes objective truth and suggests such an exact role for the leader, it is distinct from other great books programs.

There is no doubt in the minds of the directors that the leaders are the most important single element upon which the success or failure of the entire experiment

depends. For this reason, the leaders are chosen with care. No amount of formal education or even of teaching experience can be a guarantee of a good leader.

In general, he must be a person with a liberal educational background. He must have a *genuine* interest in books; and he must be able to stimulate young minds without dominating a discussion. As already stressed, his basic tool is the *question*. Practically all of Louisville's leaders are selected from the laity. These leaders must undergo an intensive six weeks' training course, and they are periodically checked for performance.

Finally, every effort is made to convince the young participants that their belonging to a Junior Great Books

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group is a privilege and not a right.

No discussion of the program would be complete without recognizing the aid received from the Ford Foundation. Three generous grants have made the experiment possible, and a recent grant of \$25,000 will include funds for special testing and the preparation of printed material.

The small group of educators who began the Junior Great Books Program four years ago feel that they are attempting to accomplish but a fraction of the task which must be performed if talented Catholic youths are to develop their potential. They are convinced, however, that we must begin to train our future intellectual leaders while they are still very young. There is no presumption that the program is the all-inclusive answer to the job that must be done.

—Those Old Shelter Blues—

WHAT A GREAT MOVIE it would make! We could call it *The Drone and the Honeybee*, and it would star Jim Arness as Fred the Unjust Aggressor. The biggest scene would be when Fred breaks down your door and looms there, framed by the nuclear wasteland in the background. He's panting, bloody. His teeth are like fangs. Fred is 7½ feet tall and carries a club.

The camera dollies in for a close-up of his evil face (screams in the audience). Then, quick shot of Wife and Children cowering in the corner. The moment is fraught with suspense.

What will you do now, you old Protagonist, you? (Close-up of Protagonist's face wracked with indecision.) Protagonist reaches for his sub-machine gun and, just as he's about to commit the supreme act of Defense of Home and Family, Fred (in a voice like that of Wally Cox) says, "Room for one more?", drops his club (actually an economy-size salami), and falls to the floor in a posture of supplication. Protagonist shoots Fred anyway, and the Whole Family breaks into a song written especially for the movie: "Undo Others As You Would Have Them Undo You."

Other tunes from the picture will include "Charity Ends At My Windowsill," "Ramona, the Radioactive Ragamuffin," and "We'll Sit In Our Little Hole In The Ground And Let The Rest Of The World Go By, Baby". . . I don't know who'll write the script for this movie but I've suggested Aldous Huxley for the tremendous job of revising the Sermon on the Mount. . . Who knows? Maybe they'll even use my latest book, *The Ethics of Ethics*, subtitled *Brother, Go 'Way From My Shelter Door*.

JOAN ZACK

(Reprinted from the Fordham University student publication, *Curved Horn*.)

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UNIVERSITY OF DALLAS, *Dallas* 21. C
UNIV. OF ST. THOMAS, *Houston* 6. C

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TRINITY COLLEGE, *Burlington*. W

► WASHINGTON

GONZAGA UNIV., *Spokane* 2. C
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ST. MARTIN'S COLLEGE, *Olympia*. M
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Campus Corner

We should not care to prophesy, but it is possible and even highly probable that turbulent days lie ahead for both campus leaders and school administrators. The gummy problems of "academic freedom," brought back to life again under a new tag of "forum freedom," may soon mess up the tidy composure of our ivy halls.

You may recall that during an earlier siege of this affliction Catholic colleges enjoyed a peculiar immunity. While secular schools across the country were seething with fever over the treatment accorded this or that faculty member because of his ideological orientation, Catholic colleges went calmly on their way. With but possibly one or two exceptions, their faculties were

undefiled by dedicated Reds or bothersome pinks. Touching the matter of their ideological commitment of the moment (the early 1950's), they were unreservedly anti-Communist. In that context, therefore, the academic freedom of Catholic colleges was never in jeopardy.

Catholic colleges, of course, are still stanchly anti-Communist. But today, with the proliferation of ideological clubs (as distinct from purely political clubs) on denominational as well as secular campuses, that old immunity is gone. The fragmentation of the academic community on all its levels into conservative, liberal, anti-Communist and internationalist factions—to mention just the more familiar ones—leaves no college free from internal frictions.

The caps likely to set off charges of campus dynamite are not hard to discover. Just let the leaders of one faction capture the college newspaper, or the student government, or some key organization, and you have the makings of a problem. If they use their strategic position to promote a cause, they automatically generate opposition.

Or let a partisan speaker representing one extreme viewpoint be scheduled for a student assembly or public lecture at which general attendance is compulsory, and protests will be loud and long. Turn any all-college occasion—such as a commencement or an alumni day—over to the advocates of one viewpoint, and the champions of the opposite position will demand equal time.

Some university officials have tried to solve the problem by reserving to themselves the right to deny a campus rostrum to speakers whom they decide are "too ideologically committed." Two instances of such exclusion were recently publicized in the New York City area. The schools suffered a bad press in both cases. On some campuses a ban has been placed on organizations that profess to be doctrinaire or controversial.

Neither of these tactics seems to us to be a wise remedy. Surgical treatment on ideas never seems to work effectively. Yet we recognize that there are peculiar cases that cannot be treated with ordinary formulae. We suggest, therefore, that student organizations and their leaders study the responsibilities they have in preserving a healthy atmosphere for free discussion on the campus. We urge them to plan their programs with due concern for the rights of dissenters. The only cause worthy of our time and effort, after all, is the cause of truth.

If our colleges and universities cease to be the incubators of new ideas, if instead they become a sheltered refuge for none but already accepted opinion, it would be better that we closed them down. The never-ending challenge of the old by the new, of the "ins" by the "outs" and of those who have by those who have not should start in the classroom, laboratory and lecture hall. It is here that we must begin to work out the formula that protects freedom of thought and expression without jeopardy to the inflexible rights of truth and principle. The theory, however, has little meaning unless it is carried out in practice.

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State of the Question

ON THE VALUES OF COMPETITIVE SPORTS

In the September 30 issue of *America*, Robert McCown, S.J., made the controversial statement: "... eliminate interschool competition and get back to intramural sports." He was challenged with alacrity by teachers and professors across the country. Unfortunately, the students themselves found not one voice to represent them here.

TO THE EDITOR: No doubt "the hypothetical teacher" with the "frustrating experience" in "The Backfield Jungle" was our own young scholastic, Robert McCown, S.J. This "jungle" is perhaps one that he lives in, but one which most competent administrators do not allow.

As a Latin and Greek teacher as well as varsity and junior-varsity basketball coach for the past eleven years, I can vouch for the wisdom of most administrators in placing sports in their proper place in the hierarchy of values. It is true, in Catholic as well as in public schools, that some are guilty as charged. The majority are not.

In Fordham Prep last year, over 50 per cent of the student body of 800 participated in interscholastic athletic competition. In the same school, over 50 per cent of the graduating class won academic scholarships to college.

Most properly run schools have as wide an intramural program as their facilities will allow. All who do not compete in interscholastic competition are urged to compete here. Yet this in no way should interfere with academic, curricular or extracurricular endeavors.

It looks as though Mr. McCown has come in contact only with athletic transgressors; otherwise, his conclusions would not be so drastic.

The answer to abuses in sports is not abolition of interscholastic sports, but rather the curative measures which many of our wiser educators in our better academic institutions have been fostering for years.

As long as I can remember, term papers and tests have been sold to lazy students, although only recently did such practices reach the ears of idealistic professors and deans. The solution is not to eliminate term papers and tests.

As many a scientist can see little advantage in a truly liberal arts degree, so many a young English teacher with

an Oxford background cannot see the value of interscholastic athletic competition.

In the Sept. 24 *New York Times Magazine*, an article by Claude Coleman was entitled, "Needed: Whole Men, Not Fractions." It is pitiable that many of our professors and teachers are "fractions" and have made it necessary for the President of the United States to beg them to do something about the physical fitness of our youth.

JOHN N. SULLIVAN

Fordham Prep
New York, N.Y.

TO THE EDITOR: "Backfield Jungle" concludes with five questions. These questions would cause a careful reader to wonder whether or not the author read his own article.

For instance, is the plan feasible? (The substitution of intramurals for interschool competition.) The answer is No if one considers the author's next four questions.

1. "Can an enlightened administration of an urban high school generate interest in such a program?" No, for if the hypothetical young teacher of freshmen can't stir his charges who are . . . "docile to whatever new orientation he wishes to give them," how can the older students be changed?

2. "Can parents, teachers and alumni be convinced?" No, if it is true that "almost any expenditure of students' time and school resources which promises 'wins' for the team has the backing of school authorities, and that large segments of the alumni and parents seem to equate team success with school prosperity."

3. "Could it provide a program sufficiently broad to accommodate the varying degrees of students' talents, etc.?" No. The author has said: "The number of teachers on the staff who

are primarily coaches, and teachers as an afterthought, multiplies."

4. "In short, do we have leadership in high school education equal to the task?" Any answer other than Yes to this question would be to insult our high schools everywhere.

MARTIN J. WHEALEN, S.J.

Saint Mary's College
Saint Marys, Kan.

TO THE EDITOR: Many thanks for Robert McCown's wonderful article, "The Backfield Jungle." Thousands of teachers all over the country added their hearty "Amen," no doubt.

Time, money and effort can be lavished on sports to provide entertainment for the public, while more essential things are neglected.

Money is set aside for athletics while the library goes begging.

Students can spend their money for trips to back up the team, but any request that they spend 35¢ for a paperback book meets with criticism.

Coaches can run off reams of football plays on the mimeograph machine, but teachers are cautioned not to use so much material.

The schedule can be juggled for a pep meeting, but any suggestion that the Sacrifice of the Mass be inserted into the schedule meets with the response that this is not the job of the school.

Pope John asks us to teach young people the social doctrine of the Church, and to give them the opportunity to put it into practice. Three hours daily does not seem too demanding for athletics, but an hour and a half a week for the lay apostolate is seriously questioned.

If the same criteria that we apply to other activities were applied to athletics (as we know it today), the latter would have been pitched out the window long ago.

(REV.) M. A. MOTTET

Davenport, Iowa

TO THE EDITOR: Many thanks to Robert McCown, S.J., for his provocative analysis of the high school sports program. It has stirred some lively comment here, among both faculty members and students.

In general, however, the article has left many questions unasked and unanswered. Here are just a few:

1. Do interscholastic athletic programs in all schools fit the author's description? In our school, varsity athletics are not treated as the end of academic life. We have been willing to accept a losing season rather than lower standards.

2. Would elimination of interscholastic athletics result in greater time devoted to intellectual pursuits? Most of our boys in varsity sports produce better academic work than their nonparticipating friends. And it is not likely that many physically vigorous youths are going to spend six or seven hours in reading and study after seven hours in the classroom.

3. What sort of intramural program could replace varsity sports for the students desirous of developing their athletic talents? Possibly, we could organize intramurals, as many of the small private schools do, with equipment and preparation analogous to that of the varsity sports. The practice would cost more than present programs and would require much of the rigorous training involved in varsity sports.

4. What good debating club or dramatics society in a school does not demand the sacrifice of time and energy from its members? Often the development of talent in these areas entails so much work that coaches and directors curtail other activities.

5. Cannot all the goals suggested in the article be accomplished within the academic hierarchy of values?

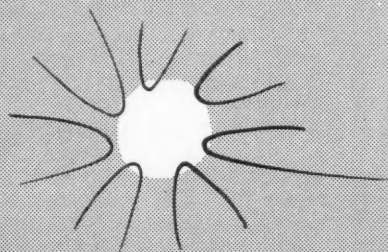
Finally, my intuition as a teacher leads me to believe that the net effect of an intelligently organized interscholastic sports program contains far more of the good than of the harmful.

ELRICK JOSEPH, F.S.C.

Bishop Denis J. O'Connell High School
Arlington, Va.

TO THE EDITOR: The fact that you would print such an article as "The Backfield Jungle" forces me to re-evaluate my esteem for your magazine.

To think that you might be in agreement with the author's "hypothetical" views leads me to believe that you are not acquainted with the realities of life. According to the author, one could assume that it is intrinsically wrong to lead a student away from the need to "read, read, read," with any extracurricular activity. Take a look at the boy who "reads, reads, reads," and you will



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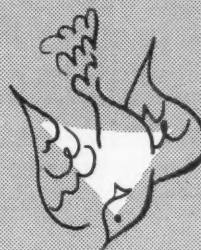
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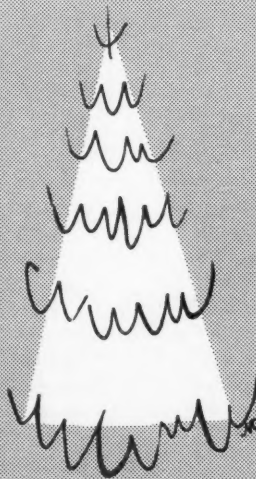
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see one that is one-sided and awkward for life.

As a former school teacher and varsity coach, I hesitate to evaluate the amount of chagrin sown by this article with respect to all teachers, coaches and administrators who read it.

EDWARD F. GIBBONS, S.J.
St. Mary's College
Saint Marys, Kan.

TO THE EDITOR: A real good thought ran through the McCown article. Two similar thoughts were introduced into my thinking just recently.

Our assistant pastor asked the local Knights of Columbus council to underwrite the grade school football league. "Let all the boys register at K. C. Hall, divide them off into teams, and start an intramural program on the grade school level similar to the little leagues."

Then my brother suggested we remove the athletic program from the school system and put it into the hands of the community. Place it on an open-league basis. Allow the boy or girl to enter into society as it exists, and not in the false society the educators have prepared for them.

Put the athletic program outside educational functions and give the teachers the opportunity they need.

DAN COUGHLAN

Mankato, Minn.

TO THE EDITOR: Attitudes such as those expressed in "The Backfield Jungle" may be one dominant reason why there is not a general de-emphasis in high school athletics. Those who understand the worth of the baby do not want to see it thrown away with the bottle—so they hold on dearly to baby, bottle, cradle and all. This is unfortunate.

Much more effective would be a proposed reform retaining those elements that do develop a youth. It would not take a general revolution in the athletic program to put athletics in their proper perspective as an extracurricular alongside student government, debate, dramatics, journalism, etc. (Athletics will have much more fanfare than the other programs, but this is beneficial to the total school program, if used wisely.)

THOMAS GREIF, S.J.

Alma College
Los Gatos, Calif.

(Continued on p. 205)

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TO THE EDITOR: Mr. McCown's article has missed the "moderation in all things" which Jesuit education stresses so heavily.

With respect to varsity sports, due moderation must be kept in mind. Certainly the intellectual comes before the physical—since it is on a higher level—but we would never think of penalizing a superior student by placing him in a group far below his intellectual capacities, or keep an ace debater off the debate team because he argues more cogently than the others. Why, then penalize the athlete by outlawing varsity competition?

It is our duty as educators to develop all the talents which God has given our students. If abuse does creep in, and a boy is allowed to play—despite his low marks, or if he receives undue adulation from some middle-aged faculty members who see their fleeting youth reincarnated in the local Bob Mathias—this does not mean varsity competition is evil per se.

PATRICK F. BERGER, S.J.
Bellarmine House of Studies
St. Louis, Mo.



TO THE EDITOR: Please convey my congratulations to Mr. Robert McCown, S.J., for his excellent article on the damaging effects of high school athletics.

I taught for three years at a school where the varsity football team had a record of 23 wins and 3 losses during that period. Therefore, I found myself nodding in frequent agreement as I read.

However, I cannot excuse myself from all guilt, for, as a minor member of the coaching staff, I too offered incense before the great god Athletics. And this, I believe, is the most discouraging aspect of the problem—that the faculty members themselves contribute to this false ideal of excellence and manhood.

Mr. McCown suggests that the solution is in the hands of an enlightened administration. But I believe that it also requires an intelligent faculty, willing to see the good in the adaptation to intramural athletics and to support it wholeheartedly.

WILLIAM K. STOLZ, S.J.
Alma College
Los Gatos, Calif.

TO THE EDITOR: Without denying the courage it demands to take such an extreme position, I can hardly agree with the author's attitude.

Granting that some students put in a great deal of time on varsity competition and are encouraged to do so by their parents and faculties, and granting that many of them fail because they neglect their scholastic duties, I would like to point out that I have observed and taught students who, although they bore the brunt of many afternoons on the practice field, have none the less attained scholastic excellence.

On the other hand, I have seen schoolboys with extraordinary intellectual gifts not only neglect their primary duty as students, but become eminent "do nothings" in the bargain. Taking varsity sports away from the kids will certainly not make them study and "read, read, read."

Furthermore, I don't believe intramurals are an adequate substitute for the enthusiasm and challenge provided by varsity competition. And because suitable challenges of interscholastic sports are not available, the more aggressive students are very likely to seek their challenges in far less healthy pursuits.

Lastly, to say that intramurals would eliminate the participation of just a chosen few seems to overlook the fact that only a chosen few can represent the school on the debating team or in the dramatic society.

SIDNEY A. LANGE, S.J.
St. Mary's College
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BOOKS

The Search of a Lamed Adam

WILDERNESS

By Robert Penn Warren. Random House. 310p. \$4.95

Subtitled "A Tale of the Civil War," this is a book composed of gossamer and steel. Its steel is the strong grasp Warren shows of his narrative material and of the shaping of his characters. The verbal style, to be sure, is rather on the laconic side, but this is admirably adapted to the thought processes of the main character. The gossamer is the wispy symbolism and the central truth around which it is woven.

A young German Jew, fired with idealistic remembrances of his father, who had died fighting tyranny in his native land, leaps to the offer of enlistment in the Northern forces when recruiting agents were raising foreign units to be transported to the States. He could not leap as far as he liked, however, for he had one deformed foot; however cleverly he tried to conceal it, it kept him out of the fighting when he had reached our shores.

But his landing plunged him immediately into another kind of battle. His first experience in a land battling to vindicate freedom and justice was to witness horrible brutality perpetrated on some Negroes by gangs of white hooligans. Befriended by a wealthy Jewish merchant who had known his father, and feeling a strange sense of oneness with the merchant's son who had been killed in the war, he goes south in the employ of a sutler.

The soldiers he services are of all kinds—riffraff, drunkards, wenchers, and the idealists, the heroes, and plain brave men. He wonders if justice and freedom (for which he had yearned to fight) are the inspiration of their action. If so, what part in that noble cause does his selling of goods to the troops have?

The war is not over when the story ends, and we are not quite sure just what role in life the lamed puzzler will play, but it will be a sound role, as the very last line in the book rumors: "He could try, he thought, to be worthy of [the] namelessness [of the dead soldiers he had come upon], and of what they, as men and in their error, had endured."

Is it conscious symbolism that has named the protagonist Adam and hampered him with lameness? Warren's gossamer intent can certainly be read as a commentary on fallen man searching for

a once-glimpsed and never totally forgotten paradise. If I do not see too much in the essentially simple tale, this volume marks a distinct deepening in Warren's work, which, beneath its occasional shock technique, has always brooded over the questions: What is justice? Where is it to be found among men "in their error"?

HAROLD C. GARDINER

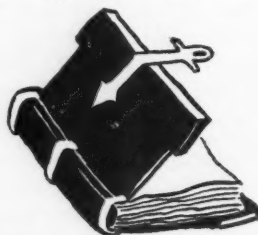
Magisterial Study

GOD'S LIVING WORD

By Alexander Jones. Sheed & Ward. 214p. \$3.95

In a recent number of this Review (AM. 8/5/61, p. 592) Fr. Bruce Vawter remarked that our times demand more, not less, popular writing from competent Scripture scholars. This book will make him happy. It is a modest and readable *Summa Biblica* in which the author conveys to us the most important insights about the Word of God. He acquired them during many years of teaching and writing about Scripture.

The subject of the book is divine



revelation. Fr. Jones sketches its growth within Israel, then through the intertestamental period, to its culmination in Our Lord. The final chapters show how this revelation is mediated to us by the Church and the Scriptures. While the theme is old, Jones' treatment of it will be a revelation to many a reader. For this author writes biblical theology, and this subject, seen from a biblical perspective, assumes shapes as provokingly new as they are doctrinally rich.

Jones writes about the Word of God and explores first the properties which the Bible attributes to it. This Word is by nature dynamic and operative. Its mode of being is uncompromisingly Semitic and its constant concern is our salvation. The Word has all these qualities in the last analysis because it is

"the living Word of the living God. It is a thing which grows from within, vitally. At no stage of its growth, therefore, can it be justly appreciated. We must wait until it has achieved full stature." And that takes flesh in Christ.

The book is chock-full of good things: the well-drawn distinction between our own and Semitic modes of thought, recent developments in gospel study, Qumran and its possible ties with primitive Christianity, a new look at the problem of inspiration. But the fundamental contribution of the book is Jones' insistence on the living reality of the Word of God which develops organically, becoming ever "more articulate" as if successively created and reacting to the various and different situations which form the history of salvation.

This basic insight a reader must have to understand the historical approach to the Bible characteristic of our age, and Jones conveys it to him magisterially.

FRANCIS J. MCCOOL, S.J.

North-South Views

CAVALIER AND YANKEE

By William R. Taylor. Braziller. 384p. \$6

Everybody knows that *Uncle Tom's Cabin* was a great success in the North and as great an anathema in the South. Yet it is a curious fact that the best white people in it are Southerners and the worst are Yankees. Simon Legree came from Vermont.

Taylor's book is a kind of literary history of Americans' notions of themselves as reflected in pre-Civil-War novels—with special emphasis on the Southern character. Perhaps the most interesting finding turned up is that popular novels of the 1820's and 1830's, written by Northerners, showed a distinct bias in favor of plantation life and against money-grubbing in the Northern cities. The likes of Rhett Butler and Ashley Wilkes were as popular then as now. These two personify the Southerner's faults, moreover, since (in the myth, anyhow) he was supposed to be either hotheaded or vacillating, Hotspur or Hamlet. Better than either Yankee or Cavalier, however, was the resourceful Westerner, the Kaintuck, the natural gentleman, the Scotch-Irish yeoman with the soul of a Cavalier and the thrift of a Roundhead.

But to what extent is one justified in drawing broad sociological inferences from literary fashions? Perhaps Americans' liking for the rough diamond, from Natty Bumppo to Matt Dillon, is just as well understood as a perennial hanker-

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America • NOVEMBER 11, 1961

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ing of the imagination. After all, Cooper was a best-seller in England and Greeks love westerns.

More impressive is the tracing out of the hardening of Southern particularism in the writings of men like William Gilmore Simms. Here is the real tragedy, that the fiercely Unionist and Jacksonian Democrat in the 1830's should be forced in the 1860's into a dilemma which had no resolution. The same principles which were so fair in '76 now collected bad companions. Fighting for freedom now also meant fighting for slavery, and this was not as good as Bunker Hill. Here is the tragedy still.

There is still a great deal to be said for States' rights, but most of what is said seems to come down to the right to suppress other peoples' rights, and this is a sad end for the Stars and Bars.

WALKER PERCY

WATERS OF THE NEW WORLD

By Jan de Hartog. Atheneum. 276p. \$5.95

The title of this book may suggest the mighty rivers or the countless rills and streams that make intricate lacework of the map of our country. But these waters were not the magnet of the author's curiosity when he shipped by freighter

with his sailboat *Rival* from Holland to Houston, Texas. His dream was a leisurely and sentimental journey by Intracoastal Waterway from the bayous of Texas to the foggy shore of Nantucket.

Gliding through the backwaters of the shoreline amid the murky mysteries of swamp and wreckage and the desolation of deserted habitations would seem a dreary prospect—but not to Jan de Hartog, who ran away to sea at the age of ten, has never since abandoned his love and now lives on a boat instead of a house, scorning the security of terra firma.

His adventures and impressions as *Rival* threaded her way among inlets and islands of the Gulf Coast and Atlantic seaboard are here recorded in a series of essays, brief as photographic flashes.

Cities do not lure him; urban delights leave him cold. He does tell, however, of a trip to Foley's department store in Houston that turned him into a Texan; of the "streets of sin" in New Orleans, that are now being forced into respectability; and of a subway ride in New York that displayed the impersonality and complete self-absorption of the natives.

These brief contacts show, on the whole, that his concern is not primarily with humanity. This he treats with condescension and sometimes with disdain, seeing man reduced to a lilliputian before the august grandeur of nature or stigmatized as a villain for his misuse of nature's gifts.

But the real charm of these essays lies in his supersensitivity to sight and sound, his avid interest in "all things both great and small," his sympathy and identification with all of creation as coming from the hand of God. All this stirs his imagination and emotion and evokes nostalgic reminiscences of his own age of innocence when his world was peopled with sprites and elves, ghosts and goblins.

The simplicity and clarity of his style glow with a poetic quality quite in keeping with, to use his own words, "a book of songs by a Dutch Nightingale to the moon rising over the land of man's new hope."

MARGARET KENNY

SPIRIT LAKE

By MacKinlay Kantor. World. 957p. \$6.95

In this huge saga of the frontier, culminating in the actual massacre in Iowa at Spirit Lake, the author of *Andersonville* again revivifies a dark chapter of our past.

Kantor's crowded canvas stretches America • NOVEMBER 11, 1961

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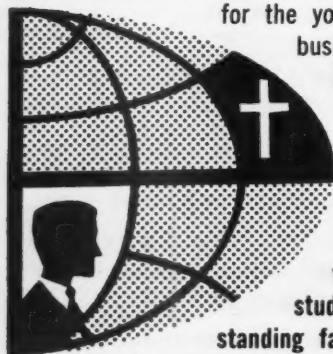
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back beyond the redskins and their hapless victims in the winter of 1857. One of the many stories within stories is that of Robert Didier and his accidental discovery of a cave in France. Artists who left their paintings on the walls of that hidden cavern 20,000 years ago, as well as the herds of extinct animals they drew, haunted Didier until his death with the others of the Spirit Lake colony.

Didier is but one of the frontiersmen of all sorts and conditions who people these pages. Among the others we have Didier's *fidus Achates*, a gentle wilderness doctor, Isaac Harriott; Morris Markham, trapper, dreaming of Jenny Lind; the men, women and children of the Spirit Lake cottages, and so on. Above all, we have the Indians themselves with their culture, their way of life and speech; and these American aborigines are as diverse as the incoming white settlers.

The colloquial, staccato style in which the novel moves does not conceal the fact that nothing human is alien to Kantor or cloak his art of portraying each individual in this mishmash of persons, from the dedicated to the horribly depraved.

But Kantor's art has run amuck. It is because of, not in spite of, Kantor's power of evocation of era, landscape, character, that the truly unnecessary salaciousness here repels and sickens. We're told of a pioneer wife, "she had never been deeply offended by Big Jim's torrent of obscenity," but many readers will be deeply offended by much of the language and many situations in *Spirit Lake*.

M. WHITCOMB HESS

THE EDGE OF THE SWORD: Israel's War of Independence, 1947-1949

By Natanel Lorch. Putnam. 475p. \$7.95

This book fills a great need in the history of Israel's military struggle for freedom. The battles and skirmishes that took place in the period between Nov. 29, 1947, the date of the UN General Assembly's vote for the partition of Palestine, and July 20, 1949, the date of the final armistice between the Jews and the Arabs, are here set forth in most interesting review.

The author was an officer in the Israeli army after serving for a time in the underground forces of the Haganah. His first-hand experiences in the Palestinian campaign, followed by his official position in the military command and later in Israel's foreign service, give his book the ring of solid reliability.

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to "five phases," after the manner of a military campaign. Attention is given to the army, navy and air force on both sides of the fighting. Reasons for their respective successes and failures are clearly analyzed and evaluated. High respect is shown the Arab fighters, such as Sayid Taha, nicknamed the "Sudanese Tiger," who held out against overwhelming odds. The "Altalena" incident, which almost proved disastrous to the Israeli cause, is studied in its proper context.

Answers are given to many questions still existing in the popular mind, such as why the overwhelming numbers of Arab forces failed to fulfill their threat of "driving the enemy into the sea within fifteen days." Conflicts of interest, attitudes and emphasis between different Arab states kept them apart. It is the author's conviction that "the only common political ground of these states was their opposition to Jewish settlement in Palestine." Examples of confusion are cited from all sectors. One general summarized their weakness by saying: "My men thought more of receiving cigarettes than ammunition." Such disunity was no match for the positive determination of Israel to survive.

S. L. A. Marshall, in the book's foreword, mentions the manner in which the new nations of Africa look to Israel for advice and help in their main problems. Old nations could also do well in heeding the lesson which the Palestinian war teaches, namely, that opposition to something—such as communism—is not enough when a united effort to work for the positive goal of justice and rights for all is the real requirement.

VICTOR J. DONOVAN

THE OTHER SIDE OF THE SUMMER
By Jean-René Huguenin. Trans. by Richard Howard. Braziller. 222p. \$4

This slight novel centers about a summer vacation on the Brittany coast, where Olivier, after two years in military service, has returned to be with his mother and two sisters. The emphasis is on the strange relationship between the brother and his younger sister, Anne, who is now engaged to marry her brother's best friend, Pierre.

Olivier, a tormented soul in the best French romantic tradition, aided by the frankness of modern youth, subtly injects his dark and unhealthy influence on those around him, confuses Anne, drives his older sister, Berthe, and his mother to distraction, antagonizes Pierre, while succeeding in making himself thoroughly miserable.

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Instead of insisting upon the Freudian aspects of this unusual triangle, the author is content to insinuate, suggest and sketch a few bare facts, while revealing numerous illuminating aspects of childhood backgrounds.

Since the rugged coast of Brittany lends itself to all kinds of fancies, the whole summer becomes shrouded in the mists of the sea and the pleasures it affords those who seek to pass time in idleness. Thus, nature and Brittany are blended in symbolic manner to bring out Olivier's restlessness and unfruitful desires.

The author has scored a brilliant success and has already won wide acclaim from French critics for his good taste, charm and maturity in this first novel. The language is quite poetic in tone.

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Jewish Wisdom

BRIDGE TO BROTHERHOOD:

Judaism's Dialogue With Christianity.

By Stuart E. Rosenberg. Abelard-Schuman.
178p. \$3.95

THE BIBLE IS FOR YOU: Our Biblical Heritage Reconsidered.

By Stuart E. Rosenberg. Longmans, Green.
179p. \$3.75

Dr. Rosenberg is rabbi of the largest Jewish congregation in Canada (Beth Tzedec in Toronto). Last March he became the first Canadian rabbi to visit the Soviet Union. On his return from that trip he showed the factual approach acquired during years of writing a weekly newspaper column.

In 1957, he recalled, a Soviet agency reported to the United Nations that there were 450 synagogues in the Soviet Union. On his trip he was told the number was more like 100. However, he found only three synagogues in the city of Moscow, and only one each in Kiev and Leningrad. In those three huge cities the population is ten per cent Jewish. Since there are now about three million Jews in the whole country, Rabbi Rosenberg wanted to know: "Where are the other synagogues?"

In turning his attention to the dialogue with Christianity, the rabbi keeps the factual approach but his tone is irenic. In *Bridge to Brotherhood* he stresses the relationships between Jewish and Christian sacred places, seasons and ideas. There is frank discussion of the rabbi's role, the concept of the Messiah and the "this-worldly" outlook of Judaism.

Discerning readers will find things to
(Continued on p. 215)

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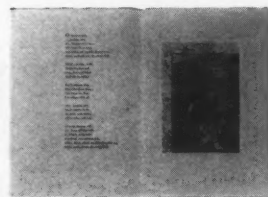


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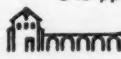
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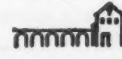
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Opinion Worth Noting

REBUILDING TRADITION IN RELIGIOUS ART

Victoria Donohoe is a gifted American painter whose work has been exhibited here and in Italy. Active in American art circles, she is a member of the Mediaeval Academy of America, and is art critic for the *Philadelphia Catholic Standard and Times*. She tells here of journalism's role in creating, once again, a living religious art.

THE FUNCTION of the art critic for a Catholic diocesan weekly newspaper differs from that of art critics in general. In a year and a half of writing about art subjects for a Catholic newspaper, I have had an opportunity to observe many ways in which this work does not duplicate that of other critics. My discoveries have led me to hope that many more Catholic newspapers and magazines will use regular articles about art.

A sizable portion of the Catholic art critic's efforts are directed toward promoting a better understanding of the rich Catholic tradition in painting, sculpture and architecture. In this, he must be a good art historian and provide clear photographs as testimony.

The art critic can focus attention on the sculptural and architectural heritage in other countries by citing and discussing examples of brilliant new writing on traditional subjects (books like *The Sculptural Programs of Chartres Cathedral: Christ—Mary—Ecclesia* by Adolf Katzenellenbogen, to use a specialized example).

In writing about masterpieces of religious art in American museums, the critic must help the reader to imagine the milieu out of which these great works came. When the Catholic goes to the museum and sees religious art out of context, he needs to imagine the kind of culture and spirituality that produced a particular expression—an expression so vital in its time that its life has continued through several centuries. American Catholics can take real pride in masterpieces of religious art in their midst. If they do, they will soon want to know why this artistic heritage goes on living, while so much contemporary religious art is lifeless—even in its day.

The annual membership lists of American museums disclose proportionately few Catholic names—an indication that our people have not yet discovered the kind of participation this

responsible form of community activity offers them. Of the joiners, even the well-to-do ones tend cautiously to choose the minimum-fee bracket. Most Catholics, it seems, do not aspire to be influential in this country's museum circles. Some outstanding museum officials are among the notable exceptions.

The Catholic critic's role is to help rebuild a milieu that will express its fervor in creating great works of religious art. He performs the unique function of liaison with all the vital sources and repositories of art in his area. Such a connection, he hopes, can



begin to link contemporary art with service to the Church. His sphere of influence is distinct from that of the art teacher at a Catholic college or the independent Catholic artist, whose viewpoints on art have traditional significance and validity. The Catholic newspaper critic has a broader scope, and his audience reaches to the far corners of a diocese. The fact that his opinions are carried by the "official organ" helps to strengthen their inherent value. People begin to realize the Church thinks art is important.

The critic has to create (always in constructive terms) an awareness that will encourage widespread Catholic attendance at museum events, rather than

depend solely on the museum to do the publicizing. Most Catholics do not realize how closely museum directors watch to see whether or not certain showings are frequented by Catholic groups.

While the critic is borrowing a photograph of a painting from an exhibition, he may be surprised to learn the concern of the gallery's director over attempts to get a Catholic audience: "Teachers never bring classes of Catholic children to our museum the way public schools do to study the city's history. We've tried everything and just cannot get them to come. Perhaps the difficulty is buses," said one official.

Another director who had staged a spectacular exhibit of Gothic and baroque religious art borrowed from twenty museums, did it with Catholics in mind. He explained: "In only one respect, it failed—I was unable to get teachers to send groups of Catholic students. I would have gladly arranged special talks for them. The high school is just down the street. It's so hard for us to understand why Catholics don't value the wealth of their own tradition."

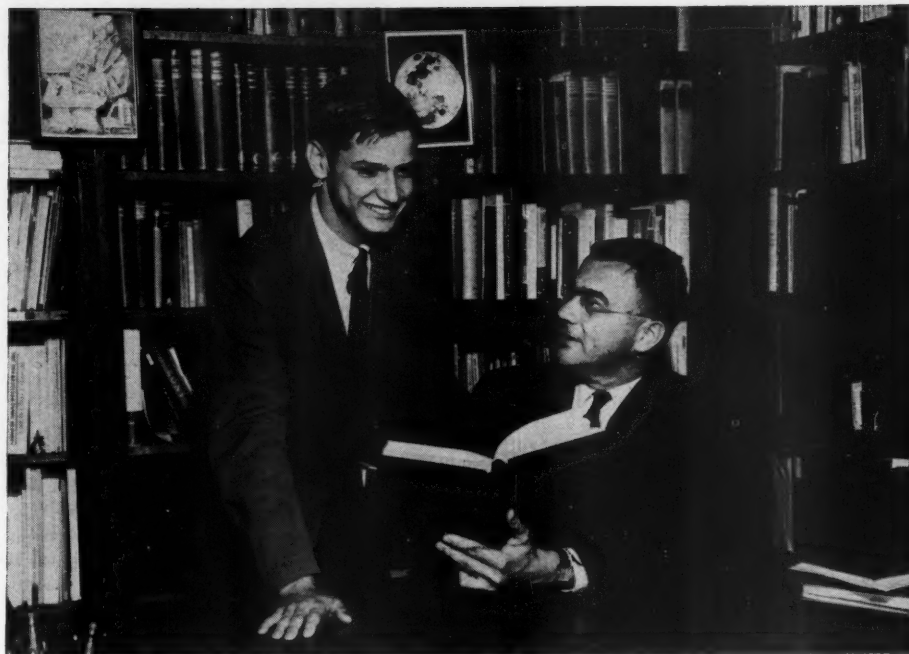
The Catholic critic really is the logical "official" to receive such complaints. Episodes like this are a strong argument in favor of having perceptive writing about art in the Catholic press. Occasionally, a teacher will bring an "art club" to meet artists at a contemporary exhibition—but this seldom happens. Optimistically, I can add that at least one high school teacher has repeatedly taken his boys to galleries, and the resulting two-way impression has been favorable.

One museum's publicity director was amazed when I requested the photograph of a Jacob Epstein "Madonna and Child" sculpture which they were currently exhibiting. "The Catholic newspaper is going to use *that*?" he exclaimed.

The work was a small preparatory *maquette* for a large work in cast lead that is on permanent display at the Holy Child Convent in Cavendish Square, London—the first image of our Lady erected in a public place in England since the Reformation. The remarkable sculptor happens to be Jewish. Thus the critic often has the opportunity to make known the Church's attitude about patronage of talented artists.

One of the most important tasks confronting the critic is to help the Church

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come into contact with vital sources of world architecture. It has been said that there will never be a great religious art in our time until there is first a great religious architecture. The importance of stressing both past and present accomplishments of the Church in building good churches cannot be underestimated. New churches and related buildings need to be compared with the best that is being built, or the result will be unworthy. Strangely enough, it is not a question of money, as people seem to think. It is more a question of whether the building is good enough. The unenlightened "good enough" mentality is dangerous, and alien to Catholic heritage in the arts.

When busy people ask me whether painting as a hobby would be worthwhile for them, I suggest a craft instead, or else the study of art history. It takes years to build up a particular skill like painting, but one of the most challenging hobbies imaginable for a mid-20th-century American Catholic would be the study of architectural history. Buildings are everywhere, and soon one would begin to see things with a new awareness.

There is at present very little architectural criticism, and this fact is sometimes lamented. Undistinguished buildings abound. The Catholic press has not taken up writing about architecture to any extent either, although doing so with an educational-critical approach and the use of fine photographs could be a powerful instrument in helping to re-establish the position of leadership the Church once held in this field. Informed writers who keep in touch with architectural faculties of nearby universities could do it.

The need is for writers to channel an awareness of these realistic achievements to a larger audience. Too often, when asked what he thinks of a certain building, an educated person will reply: "I never thought about it."

The art critic asks people to think about painting, sculpture and architecture and their relevance to human life and the worship of God. The problem of creating a living religious art requires the combined effort of all interested members of the Mystical Body. It is not the work of a few, but a few can begin it, as a few must have set in motion every great period of religious endeavor in the past.

VICTORIA DONOHOE

Books

(Continued from p. 211)

criticize. The rabbi protests too much in stressing how democratic Judaism is; his views about the death of Christ are questionable; there are some mistakes that show he neglected to have a Catholic friend check the manuscript (e.g.: "In the Roman Catholic Church a tabernacle is placed at the rear of the altar containing the bread and wine used in the Mass . . .").

All things considered, however, one may say that this attractively written book is welcome, indeed, as a guide to a clearer understanding of Judaism.

Dr. Rosenberg's other new book shows how a modern rabbi uses the Hebrew Bible (which is seven books shorter than the Old Testament used by Catholics). Again he is frank, direct, generally careful. He draws upon a number of Protestant works on the Bible, besides making extensive use of Martin Buber, Alfred Adler and Erich Fromm, but the bibliography lists no Catholic works.

The second half of *The Bible Is for You* looks like a series of reworked sermons on biblical themes. Many Christian congregations will envy such eloquent explanations of the Scriptures. How many of our people ever hear about the "silent punch-lines," the "endings that are beginnings," the ironical puns of the Bible, the meaning of biblical symbols, the meaning of the names and stories of Adam, Jacob, Job, Ruth? Père Charles and Msgr. Knox were masters of this art.

WALTER M. ABBOTT, S.J.

THE INCREDIBLE MR. KAVANAGH
By Donald McCormick. Devin-Adair. 205p.
\$5

Those of us born with the usual number of arms and legs can reflect with gain on Arthur McMorrough Kavanagh's mastery of adversity and triumph over affliction. His record is perhaps more startling than Helen Keller's.

An Irish Protestant landlord who raised his tenants' standard of living, he promoted the welfare of Irish Catholics and their institutions. Though he openly rebuked some Irish priests for their attitudes, he was responsible for the first Catholic chapel of its kind in the New Ross Poorhouse.

But Kavanagh was atypical in more ways than these. He started life in 1831 with stumps instead of arms and legs. Statistics for the past century, his biographer states, show only 13 similar recorded cases. Of these, 12 were still-

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born. One died a couple of months after birth. Kavanagh's survival in itself seems incredible.

The country practitioner who delivered him advised his mother to make him unaware of fear, to give him a sense of the Kavanagh heritage and to instill a sense of destiny. The mother made no concessions to his abnormality, and largely because of her spirit Arthur acquired enough muscular control of the stumps and the hooks fitted on his shoulders to write, draw, paint, handle a fork, play cards and chess, ride horseback, hunt and shoot, fish and fell trees.

His proficiency as a linguist and his adaptability to circumstance developed during his travels. While in Persia with his brother and a tutor he recovered from a fever in a prince's harem, where he listened sympathetically to the wives. When nearly 21, he was left alone in India with only 30 shillings. Uncomplainingly he accepted the job requirements of a district agent for the East India Company.

Back in Ireland once again, he began to cope with local economic and social problems. At once he started slum clearance by building cottages. He modernized farming. To relieve poverty he provided employment—by erecting a sawmill, establishing a lime kiln and by encouraging lace-making. Though busy with business matters, he was a considerate husband and a devoted father of six children.

From 1868 to 1880 he was unopposed in all elections to Parliament. In London he lived on a yacht which he sailed up to Westminster Bridge. Defeated for office in 1880 and hurt by the defeat, he did not stand again for Parliament. But in 1886 he received appointment as Privy Councillor of Ireland. Three years later he died on Christmas morning.

The biography, based upon careful searching of Kavanagh's diaries, journals and letters, and other sources, relates his unique career with sympathy but without sentimentality. It is an amazing story.

MARGARET MARY TOOLE

ORDEAL BY FIRE: CANADA 1910-1945
By Ralph Allen. Doubleday. 492p. \$5.95

This fifth volume in the Canadian History Series edited by Thomas B. Costain tells of "the thirty-five tumultuous years in which Canada fought two world wars abroad, faced social, political and economic upheavals at home, and virtually completed the transition from a British to a North American nation."

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The account reads agreeably, and should, therefore, appeal to the general reader whom Mr. Allen has obviously kept in mind throughout. Hence, presumably, the unaccustomed number of pages devoted to rum-runners and profiteering politicians; and hence also the emphatic place allotted to the highlighting of heroes instead of impersonal drab politics.

But, on the subject of heroes, why write such a highly exotic page on the Prince of Wales' trip to India in 1922, and say not a word about the 1939 royal tour of Canada? That was, after all, an event of some significance since it was the first by a reigning sovereign, and since it became, during the dark, distressing years then ahead, an enchanting memory of Canada's last sunlit spring.

Historians will rejoice that the laurels gathered overseas by her sons here have been placed where they belong in the narrative of Canada. But they will think it strange, for example, that the conscription wrangle of 1944, admittedly far less serious than that of 1917, should receive as full a treatment. They will marvel, too, at the contrast between the 18 pellucid pages devoted to the Post Office scandal and the seven very involved ones on the far more important Byng-King constitutional crisis, or the insignificant four lines mentioning the Statute of Westminster.

For all its lack of balance and scholarship, *Ordeal by Fire* will entertain. Above all, it is admirably designed to shake Canadian apathy toward, and American ignorance of, Canadian history. Thus it will perform very high service indeed.

JACQUES MONET

WHAT IVAN KNOWS THAT JOHNNY DOESN'T

By Arthur S. Trace Jr. Random House.
213p. \$3.95

This book contains rhetoric, not exposition. Prof. Trace attempts to show that American public and parochial schools, in addition to lagging behind Soviet schools in technological subjects, are also frightfully remiss in teaching literature, history, foreign languages and geography. He bases his conclusions upon a comparison of widely used texts published by several large U.S. firms and the official school books of the USSR. He collates several dozen pages from each so the reader can draw his own conclusions.

But the criticism is not well-balanced. To argue that a stiff text guarantees profound learning is not valid. And nowhere does the author bother to



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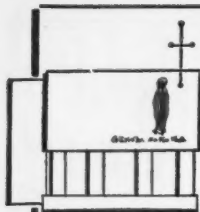
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probe Soviet admissions of poorly trained teachers, outmoded methods of instruction, or the bureaucratic inefficiency which has printed many texts but often failed to distribute them. Nor does he balk at permitting the reader to assume that all Soviet youth are exposed to these impressive books, while in reality only 15 per cent actually complete the ten-year course.

However, the rhetorical approach does have its merits. Contrary to what the publisher indicates on the jacket, Prof. Trace is writing primarily about American schools, and is arguing that in the past 30 years they have withdrawn from the Western tradition in primary and secondary schooling (which today is still at a higher level than Soviet education). The question he presses is quite admissible. It is evident that Ivan is receiving an education to fit him for the totalitarian society. But is Johnny being formed in the humane studies that will enable him to make democracy live and advance?

Interestingly, the remedies that Prof. Trace advances—the drastic revision of curricula and texts—involve activity in an area which, in principle, proponents of Federal aid dare not enter.

JOHN WHITNEY EVANS

THE GOLDEN YOKE. A Novel of the War of the Roses

By Olive Eckerson. Coward-McCann. 415p. \$4.95

Last August some readers of the N. Y. Times were puzzled by notices commemorating the death of a Richard Plantagenet who died at the battle of Bosworth Field on August 26, 1485. These notices were part of the effort of the Friends of the White Boar, a group dedicated to the rehabilitation of the reputation of King Richard III. His heraldic device was a white boar, and he is undoubtedly the most maligned of the English kings.

If the Friends of the White Boar had a book-of-the-month club, this historical novel would easily qualify as a first choice, for it absolves Richard of all the heinous crimes which tradition has imputed to him.

The traditional picture of Richard III is derived from Shakespeare's historical play about him, and Shakespeare's interpretation was based on Thomas More's biography of Richard. More's biography, in turn, was based on information supplied him by his early patron, Cardinal Morton, who had been one of Richard's victims. The picture of Richard III which emerges from these sources is of a deformed, misshapen devil

who betrayed one brother, Edward, and murdered his other brother, Clarence, and his own nephews, the legitimate heirs to a throne which he stole.

According to Miss Eckerson's fictional re-creation, Richard was faithful to his brother's trust and guiltless of Clarence's death. The murder of the young princes in the Tower she interprets as part of a plot against Richard himself.

This interpretation is entirely the author's and unsubstantiated by detailed historical reconstruction. She takes a few suggestions from Paul Kendall's exciting and scholarly biography, but her explanation of the death of the princes, as well as many other details, is entirely her own. The result is a picture of a resourceful, dedicated individual, who looks upon the responsibilities of the crown as a golden yoke, and who is betrayed by the times as well as by the greed of others.

As in her earlier historical novel, *My Lord Essex*, the author writes straightforwardly and honestly. As a result, there are many readers who will look upon her interpretations as obviously correct. This is unfortunate. Those readers who are already familiar with the orthodox interpretations of the events of the reign of Richard III will be fascinated if not convinced.

P. ALBERT DUHAMEL

JEAN-JACQUES ROUSSEAU.

Conscience of an Era.

By Frances Winwar. Random House. 341p. \$6

Even today, to the best-informed and most impartial critics, Jean-Jacques Rousseau remains a puzzle. They find it difficult to reconcile his blatant declarations of virtue with the errors of his private life, and his repeated appeals to his conscience with the too-obvious weaknesses of his moral code. To many, such as Maritain, and in this country, Babbitt, Rousseau has been anathema, the source of most of the evils of our present civilization. To others, such as Schinz, he was the first enunciator of the rights of man, of his freedom from oppression, of his dignity.

In this well-documented, highly readable, entertaining biography, Miss Winwar presents a Rousseau not very different from the picture he wanted the world to have of him. That means, of course, that she follows mainly the *Confessions* and the *Correspondance*, with occasional references to more or less autobiographical novels such as *La Nouvelle Héloïse*.

By the same method, she also sees the society around Rousseau through his



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own eyes, and in the same manner judges, at least implicitly, his enemies, real or fancied, and his grievances. Only in the celebrated dispute with David Hume does she give a voice to the defense. Diderot, Mme. d'Epinay, Grimm,

raphy whose main purpose is to present a personality in the most lively, effective way. The Rousseau who emerges from these pages is, indeed, true, if not complete.

Researchers have uncovered many errors, or omissions, in Rousseau's account of his life. His vaunted sincerity, either through natural distortion of his memory, or perhaps through willful concealment, has often been found wanting. Miss Winwar is not unaware of the rectifications that cold records often inflict on the *Confessions* (e.g., the story of Rousseau's baptism at Turin). But her attitude is that of the indulgent historian rather than that of the severe judge.

Following the usual tendency of biographers, she seeks the picturesque and the romantic in Rousseau's life rather than the solid texture of his thought and his real contribution to the history of ideas. Thus she devotes more space than appears necessary to some unsavory episodes of his sexual life. In this book, these take not an undue importance (since many of them did affect Rousseau's life and thought) but an undue number of pages.

The documentation is generally sound, based on a well-chosen bibliography given at the end of the volume. It is, therefore, the more surprising to see several inaccuracies. To specify but one, in chapter 13 Miss Winwar confuses the First and Second Discourses. She places Rousseau's conversion and changes in his attire, as well as Voltaire's famous letter, after the *Discours sur les Sciences*. Both, in fact, occurred after the *Discours sur l'Inégalité*.

But the inaccuracies are only minor flaws in a book superbly written, sensitive, serious but not heavy, understanding but not subservient. It takes its proper place in the series of great biographies authored by Miss Winwar.

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By John Burchard and Albert Bush-Brown.
Atlantic-Little, Brown. 395p. \$15

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FRANCIS J. MCCOOL, S.J., is professor of the New Testament at Rome's Biblical Institute.

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Voltaire are not granted the measure of credit for mitigating circumstances to which, I believe, they were entitled.

Yet, what would be a serious failing in a purely scholarly work becomes a perfectly legitimate position in a biog-

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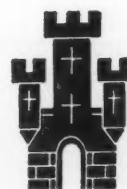
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and on each individual's reaction to the world around him, it is only natural that the American Institute of Architects, on the occasion of its centennial celebration, conceived the plan to have a scholarly treatise published on American architecture. The book under review is the result.

It certainly is scholarly but, fortunately, its style and angle of presentation make it appealing to the general public—as a matter of fact—to everyone interested in what we like to call American studies.

The authors, both from the Massachusetts Institute of Technology, have obviously complemented each other well: the senior author is the dean of the Humanities and Social Sciences, the junior author a professor of architecture. The wide education of the one and the technical knowledge of the other have, in a most felicitous fusion of talent and scholarship, created a superb work. The subtitle gives the broad frame within which the history of American architecture has been treated—as part and parcel of the social setting and the culture of the country in its historical phases and its many regional sections.

An introductory chapter develops the nature of architecture. It speaks of the demands of commodity, solidity and esthetic satisfaction each building must meet in order to be perfect. It refers to the environmental conditions, to the dependence of architecture on the material available and the technological possibilities. It turns our attention to the meaning of space and mass. It introduces the concept of functionalism, which will play an ever-increasing role in the history of architecture, and makes it clear from the outset that relatedness to function alone is not sufficient, that a work of architecture has also to convey delight to those who see and use it.

Then follow five parts devoted to the historical development of American architecture. It is interesting and comforting to see how, despite all its culture-borrowing, a genuine American architecture has existed through all these phases and that today again one can observe that the conditions of this century are about to produce an American style emerging from the manifold foreign influences.

One may regret that there are not enough illustrations. There are 48 pages of them, but so many references to specific buildings are made that the reader is sometimes at a loss in not finding them visually presented. A bibliography, copious notes and five indexes provide ample orientation and guidance.

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Correspondence

(Continued from p. 172)

are aware that Mr. Burch is a member of the group opposed to the group of which Fr. Zimmerman is a member.

There is, of course, no objection to having a book reviewed by a vigorous opponent of that book's author, but I think it is only fair that the reader be informed that such is the case.

JOHN J. DELANEY
Editor

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New York, N.Y.

Hardly AWOL

EDITOR: Let us never, never forget that the great American Catholic university which engaged the services of Dean Manion (Of Many Things, 10/28) has seen fit not to publicly disavow the past association with Dean Manion.

If Dean Manion is not intolerable to this bastion of American Catholicism, perhaps it would befit an editor of your publication to take a second look at his position on the gentleman in question.

DENNIS B. FOLEY JR.
Syracuse, New York

EDITOR: Who is "the Dean?" Now that the Notre Dame football team seems to be straightened out, I was pleased to see you attempt to straighten out the problems of who is "Dean" of their law school (AM. 10/28). This was a step in the right direction and long overdue.

I'm tired of people asking me (Notre Dame Law School, '58) about Dean Manion as if he were synonymous with Notre Dame. They seem surprised to learn that Mr. Clarence Manion is no longer the Dean of the Law School.

I'm sure that the present Dean (O'Meara) would not want to be confused with the former Dean (Manion), or vice versa. I could hardly blame either of them for objecting to such an incongruous merger of identities.

PATRICK J. TOOMEY
Cleveland, Ohio

Equal Spite

EDITOR: I disagree with *National Review* generally over its esteem of laissez-faire economics, and specifically over the flippancy of the original editorial about the encyclical (although Buckley later disclaimed any intention of deliberate impertinence), but I also believe that anybody who would, if possible, annihilate that magazine for these reasons is unnecessarily spiteful.



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I don't think AMERICA's attitude towards the *National Review* is one whit different from that of a pastor whom I know who has forbidden his parishioners to sell or solicit *Commonweal* within the church and school precincts because the magazine is "liberal."

J. L. EGAN

Miami, Fla.

Esoteric Doctrines

EDITOR: It is a bit disheartening, albeit not unexpected, that some of the Catholic reaction to Pope John XXIII's timely encyclical *Christianity and Social Progress* should be so unkind in spirit and tone.

It would appear that much of this criticism emanates from the same group of people who are fond of attacking AMERICA magazine as "left-wing propaganda" when AMERICA takes a stand on contemporary social problems. They are quick to brand as "radical" positions and attitudes espoused by the Church as far back as 1891, when the dynamic Pope Leo XIII issued his revolutionary encyclical *On the Condition of the Working Classes*.

In truth, it is these people who are the radicals. Rather than work for the Christian reconstruction of society, as the modern Popes have called for, they seem most willing to tear down much of the social progress that has been made in this century: social-welfare legislation, labor laws, progressive taxation, foreign aid, etc.

Some even appear to be shocked by some of the things they find in Pope John's encyclical, when, as Msgr. Francis J. Lally (editor of the *Boston Pilot*) has noted, "they should have known the direction of the social philosophy expounded officially by the Church." For *Christianity and Social Progress*, Msgr. Lally continues, "whatever else it has done, has followed the line long since set by the pontiffs since the days of Leo."

I am confident that the Catholic critics of the extreme Right, to whom I refer, represent but a tiny minority in the Catholic body. Nevertheless, their political and social views should not be dismissed lightly. Any weakness, however small, is a proper cause for concern. In assessing the roots of their dilemma, one feels that they deserve more sympathy than censure. I would guess that much of the fault lies in the fact that the Christian social philosophy has not been adequately taught in our schools and universities. Too often it has been relegated to schools of a special character, such as Catholic schools of industrial relations, whereas it deserves, as Pope John has observed, its proper place in the curriculum of Catholic schools of all kinds.

My own interest in the papal social encyclicals can be traced to my recent undergraduate days at Boston College. I will al-

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J. L. EGAN

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ways be indebted to my university for hav-
ing initiated this interest. Yet, even at Bos-
ton College, one of the most progressive
universities in the country, Christian social
philosophy was not, I feel, given proper
stress. It had no permanent position in the
curriculum as a course in itself. Instead, I
had to pick up fragmentary pieces of infor-
mation here and there in some of my history
courses.

I shall always remember with a mixture
of mild amusement and concern one inci-
dent that took place in a history class during
my sophomore year. Professor McNally
read a portion of Pope Leo's *On the Condi-
tion of the Working Classes*, and then asked
the class to identify the authority. Confi-
dently, one student immediately answered:
"Karl Marx." Other answers were equally
absurd. I must confess that, if I recall cor-
rectly, I would have imagined the quotation
to have come from one of the Fabian
Socialists in Britain.

The moral to this little incident would
seem to be that Catholics must be educated
to the Church's position on the social ques-
tion. If society is to be Christianized, it
must be brought about by Catholics who
know the Church's teachings and are will-
ing to put those teachings into action.

But knowledge precedes action, and un-
til such time as more Catholics are properly
informed, no strong, unified and effective
action may be expected. In this regard, I am
grateful that AMERICA continues ever more
vigorously to educate its readers in the
Catholic position. In time, the early howls
of protest from the rabid Right will have
dissipated into a feeble murmur as more
and more Catholics avail themselves of the
rich truths contained in papal writings.

As one Catholic editorial writer, alluding
to the liberal positions espoused by Pope
John, has observed, this latest encyclical is
not a doctrinal "strait jacket," and there is
plenty of room for the true, moderate con-
servative. The fact remains, however, that
Pope John, in following his predecessors,
has taken, to paraphrase Fr. John F. Cro-
nin, S.S., a decided stand in favor of the
liberal position on economic and social
questions in the classic debate between con-
servatives and liberals. The spirit of the en-
cyclical is constructive, humanistic and
deeply Christian. If its liberality and pro-
gressiveness irk that contemporary Ameri-
can phenomenon misnamed "conservative,"
this is regrettable.

JOSEPH T. QUIRK

Boston, Mass.

Frying Pan to Fire

EDITOR: In Correspondence (9/23), Joseph
F. Quilter adds his voice to the many who
are urging that the unpleasant Federal-aid-
to-private-schools controversy can be re-

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solved quickly if Congress will only "permit a deduction for tuition in nonpublic schools in income-tax computations."

I strongly believe that this so-called "solution" is grossly discriminatory and as phony as the proverbial three-dollar bill. For instance:

Mr. Smith, an executive in the 80-percent bracket, has one son who attends an exclusive Eastern preparatory school where the tuition is \$2,500 per year. Under Mr. Quilter's plan, Mr. Smith would enjoy an annual Federal subsidy of \$2,000.

Mr. Jones, on the other hand, is a factory worker earning \$5,000 per year. Since he has a wife and six children, he obviously has no Federal income-tax liability. All six of Mr. Jones' children are enrolled in parochial schools; tuition totals \$480 annually. Mr. Jones' subsidy under the proposed plan? Exactly ZERO.

The most significant feature of Mr. Quilter's plan is that it would give the maximum in Federal aid to those who need it the least and would utterly ignore those children most desperately in need of educational assistance.

It may be true that his plan would "bury the religious issue," but it would replace it with a gross form of economic discrimination.

ALBERT C. MALMSTEN

Trenton, Mich.

Red Warning Rewrapped

EDITOR: The last sentence of "New Communist Front" in Current Comment (9/30) reads: "A word of warning to those concerned ought to be sufficient." I considered myself warned. But I had no warning that another kind of attack might be made.

On Oct. 20, the San Francisco Post Office sent one of its employees to my house to deliver a package of alleged anti-Communist material. It was stamped "Rewrapped at Post Office," and if any gullible employee browsed through it while rewrapping it, it is possible he left off feeling uneasy about the U.S. Government.

The package contained a number of secular magazines and a Catholic newspaper, all carefully marked so I could easily find material proving the point the sender made in his mimeographed letter: "Misguided and desperate men in Washington will do their utmost to abolish Congressional elections in the United States, and smother us all in a world scheme of government."

The sender, "Vice President in Charge of

Organization," proclaimed that he and his fellows intend to raise "unshirted hell" within these next few months to protect all of us from "misguided and desperate" people.

The letter states that he and his fellow "patriots" now have more than 200 radio station outlets. "New stations are joining our network every week. Conservative clubs . . . are in process of formation all over America. The parade back to American sanity is on its way. . . ."

Endorsers' names were listed according to State; 39 States were listed. An interesting thing was the number of Irish names I found—good names like O'Connor and Murphy and O'Brien, Malone and Brophy and Murray. It left one wondering.

(Mrs.) ALICE OGLE

San Francisco, Calif.



IT USED to be that better than one Hollywood film in ten was a western. Since the cavalry, the lawmen, the settlers, the Indians, the rustlers and other denizens of the frontier have taken to riding the TV channels, however, the supply of big-screen sagebrush epics has thinned to a trickle.

Television westerns, unfortunately, tend to be pretty standard "shoot-em-ups" totally lacking in such qualities as scope, significance and a sense of history, which can be present in the genre at its best. It would seem, therefore, that an occasional good theatre-size western would fill a demand and have an assured future.

A THUNDER OF DRUMS (MGM), though it has its faults, may fill this bill. It is the story of a hard-bitten cavalry captain (Richard Boone) at an Apache territory outpost who undertakes to educate a white-gloved lieutenant (George Hamilton), fresh out of West Point and socially prominent Eastern military circles, in the grim techniques of survival in Indian warfare.

The script (by James Warner Bellah) goes in for rather pretentious dialogue that sometimes staggers under the extra load of meaning it tries to carry. And the directorial pace set by Joseph Newman is inordinately slow. Besides, the young hero's rather dubious amatory involvement with a colleague's fiancée

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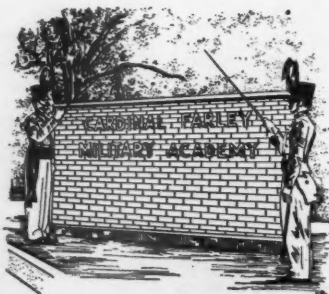
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(Luana Patten) would make more sense in a contemporary setting than it does on the western frontier.

Nevertheless, the film does convey a realistic, unglamorized feeling for its particular period and locale, and it generates a steadily mounting suspense. At least its romantic subplot turns on valid human motivation and is resolved without recourse to the "happy fade-out" cliché. [L of D: A-III]

THE COMANCHEROS (20th Century-Fox) has larger physical dimension than *A Thunder of Drums*, a cast of "bigger" names (John Wayne, Stuart Whitman, Ina Balin, et al.) and probably cost a lot more money. In addition, it is based on a novel of the same name, by Paul I. Wellman, which can lay claim to at least a modicum of distinction and historical perspective. Yet the picture turns out to be a depressingly routine "shoot-em-up" which, except for its length and handsome, de luxe color scenery, might just as well be a TV episode.

The story concerns a Texas Ranger (Wayne) who poses as an outlaw in order to ferret out a gang of renegades who have prospered exceedingly by selling guns to the Comanches. There is a romantic subplot involving a New Orleans gambler (Whitman) and the mettlesome daughter (Miss Balin) of the chief renegade (Nehemiah Persoff). All these people, however, have the peculiar lifelessness and moral ambivalence common to characters intended to be larger than life.

Furthermore, the picture lacks elementary coherence and plausibility—not to mention more esoteric virtues such as a feeling for frontier lore or a sense of history in the making. It seems, instead, to have been aimed at the least common denominator of action fans, who are presumably content if enough acrobatic stunt men bite the dust from time to time. [L of D: not yet rated]

GREYFRIARS' BOBBY (Buena Vista).

I am considerably more of a fan of Walt Disney's series of live-action films, begun in 1950, than I ever was of his cartoon features, displays of cinematic virtuosity though they were. Disney has taken a diverse assortment of children's classics and put them on the screen with an almost unerring instinct for transmitting their storybook quality and universal appeal to a mid-20th-century audience. He has turned the trick again with this account, based on a 1912 book, which in turn was based on the fact of a quite remarkable Skye terrier in 1850 Edinburgh.

Bobby kept a faithful 14-year vigil at

the grave of his dead master and in the process made friends with the whole city. He becomes the central figure in an engagingly bizarre court case such as the rugged individualists who inhabit the British Isles seem to become embroiled in frequently.

The picture is charming and cute but, nevertheless, it projects the texture of life without sentimentality and with surprising willingness to face up to the grim realities of 19th-century slum life. Its only drawback is the Scottish accents, which youngsters may find difficult to understand. [L of D: A-I and special recommendation]

MOIRA WALSH



There is this difference between heretics and bad Catholics. Heretics believe what is false. But bad Catholics, while they believe what is true, do not live according to what they believe (St. Augustine, on the Gospel for the 25th Sunday after Pentecost).

ONE FEELS a double interior reaction as he reads these unadorned words of the learned fourth-century bishop of North Africa. How plainly and factually St. Augustine speaks! Then: how little matters have changed in 16 centuries!

We notice that Augustine does not here speak of heretics as being bad or wicked (*mali*). It was evident to him, as it is at last becoming evident to us Catholics today, that a man who is unorthodox in his beliefs will very frequently be most orthodox in his character.

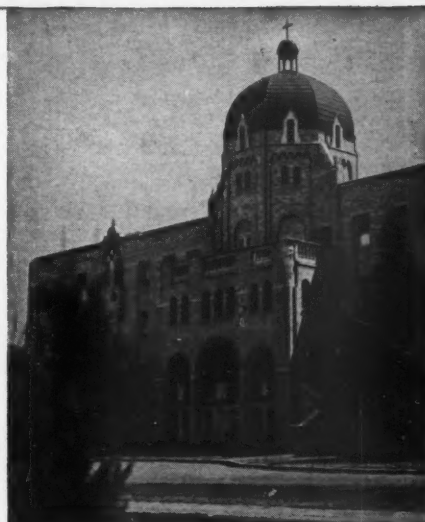
It is curious that born Catholics—and is this especially true of the Irish?—have found it so difficult to believe in the religious *sincerity* of Protestants. Undoubtedly some of this pure prejudice traces back, however vaguely, to the cruel nativist bigotry which Catholic immigrants to our country did most certainly experience in the last generation and before. Yet there really has existed among us a kind of incredulity that anyone in his right mind could possibly doubt that himself, the Pope, was the long and short of it, that priests and nuns are the grandest people on earth, and, above all, that the Blessed Mother

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of God should not do whatever came into her sweet head to do, whether for Bernadette at Lourdes or Lucy at Fatima or for bedfast and wandering old Mrs. McCafferty down the street.

Meanwhile, a sufficient number of us were paying insufficient attention to the unlovely antics, political, social and moral, of certain of those who heartily believed all the religious truths that we ourselves believed. We have been very proud of our Catholic faith, so much so that we have been largely unable to observe that some who do not share it are demonstrably more Christian, are plainly better, finer men and women, than not a few who do share it.

It must be evident to any half-observant person that the most ominous danger for any group or movement is not that which assails it from the outside. The East, in the crucial struggle of our day, is enormously strong, but not nearly so strong as the West is weak. Mr. K. and company are terribly determined people, but not nearly so determined as others and company are uncertain and undecided. A Russian today seems very fond of Russia, but not nearly so fond as a number of Americans, bent on their own comfort and shameless in their whey-faced cowardice, are indifferent to the pride and honor and true well-being of America.

So the real menace to all that Catholicism is and, in the most generous sense, hopes to accomplish is those *mali Catholici* ("bad Catholics") whom Augustine spotted so many centuries ago. One thinks of the majority of fine non-Catholics who in their lives never have occasion to speak to a priest or (better) to get to know a nun. All that they know about Catholicism is what they read in the press and see in the Catholic family next door.

The kindly and sensible Protestant would be the first to concede that what one reads in papers and magazines is not always comparable, in strict verity, to the Gospel. But is there any denying what the good Protestant, shocked and repelled, sees with his own eyes, hears with his own ears, and perhaps suffers in his own daily life?

Exaggeration never serves any honest purpose, and it is always easy to exaggerate. As it happens, the kind of Catholic who reads lines like these is the very one who least deserves strictures like these. But he has eyes in his head, too. He knows well that the sentiments here expressed are not simple dyspepsia. He recognizes how he must intervene, with prudence and integrity, between the good heretic and the bad Catholic.

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Can You Answer These Questions About Your Catholic Faith?

CAN you discuss your faith confidently with non-Catholics? Are you sure of the right answers to your children's questions about God—the Church? Are you endangering their belief in God by your lack of knowledge of your Catholic faith? The questions on this page are typical of many hundreds that Catholics are commonly asked, and to which all Catholics should know the answers.

Were the angels created, or did they always exist? • Who is the devil? Why does God allow the devil to exist—hold power over you? • Why can the priest forgive sins? • How did Mass begin? Who said the First Mass? • Why is the Pope infallible? • What is a miracle? What makes it so? • Can a person other than a priest give the Sacraments? If so, under what conditions or circumstances? • What is grace? What are the necessary conditions for receiving it? • What was Christ's first miracle? • What was written on the Cross when Jesus died? • Who first discovered Jesus had risen from the dead? • What is the true story of the origin of Santa Claus? • Is Adam's "rib" symbolic...or fact? • Is the story of Eve and the serpent in the Garden of Eden a myth? • Why is Adam's original sin the cause of all human suffering and evil? • What is the meaning of water mixed with wine at Mass?

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